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THE ECCLESIASTICAL REVIEW

EIGHTH SERIES.—VOL. III.—(LXXIII).—OCTOBER, 1925.—No. 4.

THE PRIEST'S USE OF THE BIBLE.

THIS article is intended to be practical, not learned; to provoke thought, not ask agreement. It raises the question: Do we priests in our private studies and in our sermons use sufficiently the Scriptures? And this question is asked particularly in regard to the Old Testament. In the next issue of this REVIEW, material for study and pulpit will be suggested on the Jubilee Year, following the lines indicated toward the end of this article. To see in the Old Testament a real type of our Christian Jubilee Year may possibly savor of a *tour de force,* but I shall be content if any of my thoughts lead others to elucidate a problem.

To determine the Catholic priest's proper use of the Bible we may first usefully dwell on some abuses, as we learn much by contrasts. It is well known that many non-Catholics use the various sacred books out of due proportion. Some preachers and teachers devote too much attention to Old Testament historical events. This practice often marks the line of least resistance: for them difficulties immediately arise when they start dealing with the New Testament, and they find it less awkward to give Old Testament lessons instead. And, further, they often view the Old Testament too much as if it were an end in itself.

AN ILLUSTRATION OF CONTRASTED USES.

I introduce here rather at length a personal experience as the best way of bringing home uses of the Bible which are strikingly contrasted. I took my seat in a railway compartment with two elderly gentlemen, and the subject of conversa-

tion turned on the "Education Question" and then on the more general one of "moral uplifting". The standpoint of the first gentleman, who made himself known as the secretary of a Temperance Society, was this: We want to make our people good citizens. For this we should not look to religion but to character; appeal to the "man" in them. He spoke with conviction, but with stronger conviction he was assailed by the second gentleman, who professed having taught in a Sunday School for upward of thirty years. He said in effect: Your method will not pay. You may appeal to some, good by instinct, though weak; but without the sanctions of religion, your work is largely frustrated. I know both the young and the adult; my appeal is always to religion. A text of the Bible is ever before my mental gaze: "Thou shalt love the Lord thy God . . . thy neighbor as thyself". It is in the Old Testament and the Master Himself quoted it as the compendium of the Law and the Prophets. I take my stand on that text. There alone lies the salvation of society.

My own turn now came. Was the second gentleman right and were his convictions worthy? I delivered myself thus, and I trust it was the Catholic message: I agree with you, Sir, entirely in your opposition to the first speaker; all you have argued I cordially endorse. Yet, I shall be found to differ from you. I also quote a text of the Bible, a saying of the Master, our Lord Jesus Christ: "This is Eternal Life, that they know Thee, the One True God and Him whom Thou hast sent, even Jesus Christ". If you are going to talk to your teachers and especially your children about God, it will have little effect. Who is God? Many have vague conceptions. Ideas of God in the Old Testament were real, very sharply contrasted with those of the pagan nations around. Yet who under the Old Covenant had seen God? Bear in mind that the fullness of the Revelation of God was made by and in the Person of Jesus Christ, true God and true man. Make your children know and love each Gospel incident, each saying, each facet of His character, and then their imagination is stirred, their heart enkindled. Then they become attached to a Person. Hide nothing, ignore nothing; draw out to the fullest a perfect doctrine of His Personality and of each truth that He taught. Make them understand that, though real history,

it is not past history. And moreover remember that He, the Omniscient, wished for just such and such to be written, and further that in each act of His and in each saying He had in mind the welfare of every individual in your own audience. In brief, Jesus Christ is Himself the Revelation of God.

This second gentleman's answer is full of interest. Expressing both admiration and entire agreement he warmed to enthusiasm. He said "No doubt you are a Catholic priest. Your Church knows its own mind; it teaches definitely; it makes everything real and living. But, Father, you have never entered into our difficulties. We cannot, I cannot, teach many things, even those in which I am myself convinced, because we should offend so many of the parents."

From this incident, whilst we see clearly the superiority of the Bible Christian over the "viriliter age" cast of mind of the secularist, though he be a very hard-working philanthropist, we observe also the shallowness of that "Cowper-Temple" cast of mind which would reduce all religion to a colorless common denominator. Thus large groups of earnest Free-churchmen and also a section of the Established Church emphasize unduly Old Testament history as doubtless moral teaching of the best order, having its force in Bible sanction, but are shy of the New Testament and avoid commentary. Secondly, we recognize the deep reality and sincerity of our Catholic mind. First and foremost we value the New Testament as being the final Revelation and we treat it with all its implications, a living doctrine presented by the ever-living voice of Christ in His Church. Our confidence is strengthened when we realize that we stand on the Rock of Truth. We Catholics alone have this privilege.

Limitations of Non-Catholic Books.

It is not difficult to see that many non-Catholics, laboring under various disadvantages and lacking the illumination of the faith, not only get over points most sacred to us by omitting any comment, but also fail grievously to emphasize the real spiritual character; still less do they regard the New Testament as living now. Real history it doubtless is, but to them past history. The classical instance of this failure is embodied in their eucharistic service held as a memorial of the Lord's

supper: an act calling them indeed, but calling them back, whereas the Catholic mind looks to past and present as one vitally continued whole.

These limitations may be illustrated from many of their writings. Take for example Farrar's *Life of Christ.* This book is full of vivid incident and dramatic setting, treated with deep devotion (I know of one wounded officer led to Christianity by this book alone). Its power as hagiographical literature makes it worth reading, though whether in each particular it is real history has been questioned. We come to Chapter 45—"The Last Supper". The ethos of the assembly is well given; the washing of the feet, the "Is it I, Lord?" scene, are well described. Much is written on important episodes, yet the less important. He comes at length to the Institution of the Blessed Sacrament. He remarks that the "establishment of the Eucharist" is not doubtful like some other conjectural particulars already mentioned, and has the deepest interest for all Christians. He then narrates quite briefly the words of Institution; and concludes the chapter thus: "Never since that solemn evening has the church ceased to observe the commandment of her Lord; ever since that day, from age to age, has this blessed and holy sacrament been a memorial of the death of Christ, and a strengthening and refreshing of the soul by the body and blood, as the body is refreshed and strengthened by the bread and wine." That is all; there is no further comment. And all is vague to suit many interpretations; there is no true perspective nor that prominence generally conspicuous in a Catholic work where so important a theme is specially pointed by a chapter-heading and much inspiring comment. It lacks the unction, clarity and emphasis that is found in Didon, Meschler, Fouard, or Mother Loyola's delightful *Jesus of Nazareth for Children.* And, most important of all, it contains no reference to the living reality of the Mass, for Farrar's "memorial" no doubt means that suggested above.

Without referring to what is doctrinally false, we may regard this as typical of a common failure. What, then, should be our attitude toward non-Catholic books? By all means let us "spoil the Egyptians" of the riches of scholarship. There are excellent books, to be read with discretion. Edersheim's

Life and Times of Jesus the Messiah is a standard one. The works of Westcott, Hort, Lightfoot, and in particular Ramsay on St. Paul, and Rackham on the Acts of the Apostles are different from many up-to-date articles in Biblical Dictionaries whose ultimate origin is German Higher Criticism. Yet, on the other hand, let us not forget a saying of Fr. Hugh Pope that he looked with suspicion on a priest's library where the percentage of non-Catholic works was high, for the priest needs soul-food more than scholarship. And a man like Dr. Gore, the Anglican Bishop, can be eloquent in warnings to his own young students against an attitude of mind which begins with Criticism.

Helps from Catholic Books.

There are many Catholic books; they are our most useful friends and companions. Do we possess a goodly selection; and do we use them? For instance, too few of us priests adequately treat the Epistles. The isolated snatches appointed for Sundays are often used to provide an accommodating text or peg for a theme sometimes almost alien from St. Paul's Letter *ad hoc*. The difficulty is no doubt a natural one. Even St. Peter had to say of "our most dear brother Paul" that in his epistles "are certain things hard to be understood". And it is a very real study to get at the mental background, both Jewish and pagan, of St. Paul's listeners, and so the better understand his arguments. Such books as Fr. Martindale's *St. Paul* (London, 1924) are a real help. For, first, he eschews the atmosphere of the learned Latin tome; and gives us English, and that free from the foreign touches which too often mar translated works. And, secondly, he provides two features rarely found in combination, for he unveils the fullest Catholic thought and gives at the same time the fruits of the best modern scholarship in treating of that variety of pagan influences which swayed the minds of the audience to whom St. Paul addressed the revelation of our Lord. You may recall that he had previously edited the series of "History of Religions" and himself contributed several sections. In two companion volumes with *St. Paul* Fr. Martindale has also helped us by synthesizing in a simple way the highest flights of the "Divine eagle" showing St. John's unitive purpose "the

incorporation in Christ"; and by simplifying the matter of the Apocalypse so that it becomes easier both for spiritual refection and for sermons.

Our Attitude Toward the Old Testament.

The old-fashioned Protestant who never let a day pass without a conscientious perusal of the Bible, chapter by chapter, of both the Old and the New Testament, has almost disappeared. Such handling of the entire Bible, indiscreet and unguided, has never been countenanced by the Church for the laity, and we still have to bear the taunt that Roman Catholics are not allowed to read the Bible. But we ourselves have done it as students with spiritual profit. It may, I think, be taken for granted that we priests read with interest as well as reverence the Old Testament. Yet I recall an incident of which I was witness. I was once an active member of a society, made up of believers of every shade and some non-believers, for the discussion of matters theological. A well-known Catholic priest one evening read us a paper on Inspiration. Among the men of calibre taking part was an Anglican clergyman whom many without being uncharitable would regard as a rationalist, certainly as a deep-dyed modernist. The latter recounted the many difficulties in the Old Testament which made his adherence to the Bible extremely tenuous; in brief, he was a spokesman of the modern mentality. The priest in answer said: "We Catholics never have any difficulty about the Old Testament." After the subsidence of surprise, he added as the reason: "because we never read it". No surprise was greater than my own at such an answer. I have often wondered since what circumstances of place or attendant personalities could have called for such a remark. I thought and still think it was both unhelpful and positively harmful. This priest is orthodox, and he daily uses with devotion his Breviary, largely drawn from the Old Testament. The remark I feel sure represents neither himself nor other Catholic priests.[1]

[1] My own answer, when called upon, was to attempt to turn the Rev. Rationalist's weapons into boomerangs, and I succeeded in raising the laugh against him For his great boast is to assert against the thought-enslaved Romanists the righteous claim of the truly enlightened Christian to rationalize everything, and accordingly deny, as he has done in his published works, both the Virgin Birth and the Physical Resurrection of our Lord. "First", I said, "you are

We should do more than know our way about the text itself of every book of the Old Testament. A consistent study should be aimed at; yet not by all of us that critical study which is distasteful even if possible to the busy worker, but such as is made easy and accessible by a manual. If, for instance, we followed up the indications given on manifold phases of this study by Fr. Hugh Pope's *The Catholic Student's "Aids" to the Bible,* Volume I. (London, Washbourne, 1918—vols. II and III deal with the New Testament) we should find a very satisfying wealth of thought and suggestion made popular and to-hand—a study for a lifetime. Moreover, all is sure ground. As a reviewer has put the matter: "Fr. Pope has accomplished the impossible. He has made a text book read like a novel. He has breathed on the dry bones of Criticism and made them live. Fr. Pope does not apologize for the Church's conservative attitude toward Biblical Criticism; he does much more—he helps us to understand it." From another point of view, that of literary appreciation, such books as Moulton's *Literary Study of the Bible* ("an account of the leading forms of literature represented in the sacred writings"), (London, Pitman, 1906), would provide considerable interest and fruit.

But the main purpose here in view is to ask: Do we priests use the inspired Old Testament enough in sermons, in catechetical instructions? Bishop Hedley in his published sermons is a most helpful model for its general use, and in his Retreats especially for the devotional use of the Psalms. Lessons both doctrinal and moral are to be found throughout the whole of the Old Testament. A score of instances will occur to the reader's mind: e. g., the supernatural endowment of man, the reality of the fall, the self-ruin of sin, as in early Genesis; the Job and Tobias lessons. But the feature of paramount importance in the Old Testament is that it *looks forward.* Its lessons consist in types and the fulfilment of types.

too *dogmatic* for us Catholics; you out-Roman the Romans in your assertions. 'The Old Testament means this and this; I know it does, and hence I reject'; whereas we Catholics bow, for excellent reasons, to the mind of the Church when and as she makes known the meaning. Secondly, you are too *scholastic* for us, with all your jugglings and subtleties."

Typal Illustrations from the Old Testament.

Here we may, first, just recall (these being quite familiar to my clerical readers) three leading subjects:

1. Can the tender condescension of the Bethlehem Babe be brought home to convert, child, or ordinary adult better than by first giving in all its majectic detail the sublime and dramatic scene of Mt. Sinai: the forty days' fast in preparation, the prohibition "none shall set foot on the mountain", or the instant penalty of death for irreverence, the thunder and lightning, the "horns of light" on Moses' head (as the sun's light reflected on the moon) because in some vague way he had caught a glimpse of the Divine Majesty? Throughout, the very power lies in the violence of contrast between Sinai and Bethlehem.

2. So, again, concerning the allied group of the Blessed Sacrament, Real Presence, Mass, Holy Communion: just as in the New Testament the Cana miracle, and the feeding of the 5000, powerfully assist the imagination, so in the Old Testament will be remembered a score of helpful incidents—Abraham's sacrifice, Melchisedech's offering, the mysterious "theophanies", the wonderful "shekinah" in which the Divine glory was enshrined, Solomon's Dedication of the Temple, the brazen serpent, the ritual of the Paschal Lamb, the manna with its fivefold miracle, Isaias's picture of the Suffering Messiah, etc., etc. The abundance is indicated by *Scripture Textbook* (a subject reference work) of Fr. Kenelm Vaughan, who gives "Names and Titles of the Blessed Sacrament" "as food of the soul"—53 references from the Old Testament; "as the Divine Victim of Expiation"—46 from Old Testament; and "other Types and names"—66 from Old Testament.

3. That the Holy Ghost is a Person was not distinctly revealed till the Last Supper. How can we understand who the Holy Spirit is? Mostly no doubt from the Personality of Jesus. All that Jesus had been in His earthly life to His apostles, Another Paraclete, this "Spirit of Jesus", would be, and far more. But the grasp of this fundamental Revelation is very considerably helped by studying the Old Testament partial revelations[2] beginning with Genesis I. "The spirit of

[2] It is an interesting study, but beyond our present point, to trace "the light

God moved over the waters" and all teemed with life, harmony and beauty, onward right through the whole of the Old Testament—some 80 distinct references to the Holy Spirit (the student may perhaps find 800 others). From the visible "interferences" we gain knowledge of the invisible. Take, again, the many type-passages concerning Our Lady. It is a subject too familiar to dwell on at length. This point too may be well illustrated by anecdote.

At the society already mentioned a young ardent convert once gave a paper on "Our Lady". It was drawn mostly from details of apocryphal literature, and was, naturally, poohpoohed by a learned D.D. (a Congregationalist). Legend, however beautiful even if probable, has never played a real part in Catholic belief. The convert should have taken the standpoint of the Church, that all Our Lady's greatness radiates from a central fact, decreed at Ephesus in the word θεοτοκός. He should have stressed the testimonies of the Fathers of the first four centuries—"Mother of the living, the second Eve" of Justin and Tertullian; "the rod out of the stem of Jesse, the Eastern Gate through which the High Priest alone goes in and out" of Jerome; "the mystical new heavens carrying the Divinity", "the fruitful vine by whom we are translated from death to life" of Ephrem; and (later) "Domina Angelorum, fulfilling the office of Mediatrix" of John Damascene, etc., etc. The D.D. asserted that any early cultus of Mary was conspicuous by its entire absence. It is in reality known by an abundance of witness: St. Irenæus alone would suffice. Non-Catholics oppose the Assumption because they think it founded on apocryphal legend and deride the Immaculate Conception as without evidence. The Divine Motherhood is the focus of all Our Lady's prerogatives, and it is the Old Testament types with all their faith-enlightened implications that the Fathers dwell on so much, to show forth the glory of that Divine Motherhood and her part in the scheme of our redemption.

One more example, from the Patriarch Joseph. I think it is not fanciful: we have the sanction of the Breviary. And

which enlighteneth every man that cometh into the world": e. g., (1) that shown in pagans such as Plato, or in the "expectation" of Virgil's *Eclogue;* (2) that derived from the marvels of natural science—"The law that moulds the tear rounds the planet" etc.

with the lessons of the first nocturn for St. Joseph's feast we may compare those of the first nocturn of other days in the calendar.

St. Joseph, Patron of the Universal Church, is so much a "hidden saint" that we know almost nothing about him—certainly not in detail. The uneducated imagination, or even the educated, receives little help. It is interesting to trace how the various untrustworthy facts concerning his life as given in an abundance of apocryphal writings were gradually eliminated from Church thought until now they have even become generally quite unknown to the faithful. The cultus of St. Joseph, one of the most marvellous growths of the nineteenth century, rests on a basis quite different. Faith, working on a few facts, has evolved a unique status in God's Church for St. Joseph. It works on two sets of fact:—(1) His own life as in Gospel record: his anxieties, his simple life, his companionship with Jesus and Mary, until death. The Catholic Christian consciousness has taken generations, n / centuries, to seize upon all the implications. He is now invoked as the model of those in anxiety; as the patron of workers, especially carpenters; as the teacher of the interior life; as the Patron of a Happy Death. Sts. Bernard, Thomas Aquinas, Gertrude, etc., spread his cultus. St. Theresa writes: "I have never been denied whatsoever I have asked of St. Joseph". He became the Patron first of Carmelites, and in 1689 they were allowed to keep the Feast of his Patronage on the Third Sunday after Easter. (2) The second fact: His office of foster-father of Jesus and His recognized guardian, *Nutritor Domini*: this title is the fount of his official power. The Church not only reminds us of the words of Philip: "Invenimus Jesum filium Joseph a Nazareth", (cp. Luke 2:48 and 3:23)—a great and wonderful distinction to be so considered by his contemporaries. And not only does she sing of him: "Vir fidelis multum laudabitur", but also "Et qui custos est Domini sui, glorificabitur", and so we come to his official position. The Church consciousness works out great implications: He has a unique part and status in the *Magnum Consilium,* the Incarnation. He is verily "Vices Aeterni Patris", "Sanctissimae Genetricis Sponsus", "Sponsus Reginae Caeli". He becomes naturally "Patronus Universalis Ecclesiae". He has always

been so, though he was only declared so by Pius IX, in 1870. The implications of the Faith ever grow. It is true that every child and uneducated person inherits the "Sensus Catholicus" of the present epoch of Christianity, and according to individual holiness in its fullness. Whilst it is undoubtedly true that the above considerations give the basis of devotion to St. Joseph, yet there is a further point, and the case of St. Joseph is here introduced to illustrate this. For we are at present concerned to show the practical value of Old Testament history inasmuch as it is typal. The Patriarch Joseph is a type of St. Joseph; and as we know from other analogies, e. g. the manna and the Blessed Sacrament, that the type is far below the anti-type later fulfilled, so from the glory of the Patriarch we may argue to the much greater glory of St. Joseph. The imagination of child and adult alike is stirred by dwelling on the story of Joseph the Patriarch in all its multitudinous detail. First, we see God's preparatory ways of trial: he is hated, sold by his brethren, cast into prison in Egypt; and we find the counterpart of this in the case of St. Joseph told in the Gospels, for his anxieties were so great that three visits "by an angel at night" were necessary. Secondly, his glory is manifested, all reflected from God: "Can we find, said Pharao, such another man, that is full of the spirit of God? Seeing God hath shown thee . . . all the people shall obey thee; only in the kingly throne shall I be above thee. I have appointed thee over the whole land of Egypt." Then the outward insignia add lustre: the ring from Pharao's own hand, the robe of silk, the chain of gold, the second chariot, all bending the knee in homage. "I am Pharao; without thy commandment no man shall move hand or foot in all the land of Egypt." And he called him in the Egyptian tongue "The saviour of the world" (*sic*). The culmination of all follows: From Pharao's mouth and in every mouth "ITE AD JOSEPH".[3] Yes, *Ite ad Joseph,* to our St. Joseph. The result is a life-long devotion to the saint, because from type the anti-type is realized.

[3] That mysterious prophetical blessing of the aged Jacob is another connecting bridge between the Old Testament and the Messianic fulfillment in the New Testament—"The blessings of thy father are strengthened with the blessings of his fathers [Abraham and Isaac]: until the 'Desire of the Eternal Hills' should come. May they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren." (Cf. Matt.: 2:23)

The chief episodes of all the history of God's dealings with His Chosen Race revealing His future purposes formed the background of the minds of that audience which listened to the music of our Lord's voice. Jesus Himself frequently made explicit references to Jewish history. It is woven into St. Paul's theme in *Hebrews* and in each of his Letters. The past was all type, awaiting fulfilment. The type helped the Jew, and it helps imagination to-day. The Old Testament is the "pedagogue" leading to Christ and the Christ-Dispensation. The Catholic child at school has become familiarized with the leading Old Testament incidents so that the priest need not always relate again in full but rather suggest, recall and point, and so make the child-knowledge by his sermon or instruction become adult-knowledge as life's experience deepens and enlarges the vision of his audience.

The priest's application to study of the Holy Scriptures is necessary both for the illumination of his own mind and as a means of providing thoughtful sermons for others. And where there are real difficulties, especially in the Old Testament, he will admire with reverence, using St. Augustine's thought "non mendacium sed *mysterium*"—a kind of cutting of the Gordian knot.

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Ampleforth Abbey, Yorkshire, England.

PASTORAL CARE OF OUR CATHOLIC CLUBS.

SINCE the ecclesiastical authorities in the City of Rome itself have signified their intention of actively opposing the proselyting efforts of the Y. M. C. A. by applying the principle: "Similia similibus curantur", it seems opportune for American pastors to consider the question of establishing, as far as possible, throughout our country similar social, athletic, and literary clubs to offset the efforts of non-Catholic societies seeking to attract Catholic young men and women to their organizations. If we are bound to condemn the coöperation of Catholics with Protestants when there is question of intercourse distinctly destructive of religious faith, we must also provide the means that will nullify any excuse on the part of our Catholic people, that we do not offer an adequate substitute for the

lawful entertainment or advancement which they find elsewhere.

Appeals are occasionally made to the admirable organization of the Knights of Columbus to solve the various phases of the problem with which pastors are confronted in their desire to furnish adequate means to keep our youth in the fold, after they have left the school. But the Knights of Columbus, as we understand their benevolent aims, are conducted on a loftier plane of Catholic social life than would satisfy the needs of the young people at large. Having had opportunities of observation under various conditions of Catholic community life I propose to make some suggestions which may prove of benefit to our pastoral clergy in this relation.

The Ideal Catholic Club.

We know of one Catholic organization conducted along the lines of the Y. M. C. A.: "The Fenwick Club" in Cincinnati, Ohio, founded by the Right Rev. Mgr. C. E. Baden, with the approval of the late Archbishop Moeller. The work was begun in 1915 with $5,000, obtained by subscriptions from a few well-disposed men. In three years time, it was found possible to dedicate a majestic ten-story clubhouse. Like all new ventures, the undertaking did not meet with general approval: innumerable discouraging difficulties were encountered, so that failure was readily predicted; but the founder of the club, undaunted by obstacles and almost single-handed, persevered in his determination to succeed, until his dream became a reality.

Whilst perhaps not all communities could reach the acme of perfection represented by "The Fenwick Club," they could, no doubt, venture to attain a proportionate degree of success irrespective of extensive rooming facilities and the necessary intricate management. Provision could always be made for additional conveniences, to attract our young men and women. This latter class of Catholic club houses is well exemplified in Buffalo, N. Y., where the "Central Catholic Club" has erected a magnificent building, offering ample facilities for the social, literary, and athletic pursuits of its members. To illustrate: the building boasts of a large auditorium and spacious stage, a lecture hall, a library, an assembly room, pool and card

rooms, bowling alleys, gymnasium, swimming-pools, and cafeteria. The various departments can accommodate 3,000 persons simultaneously.

THE NAME.

A word about the name. The committee appointed by the Buffalo club to select the name, set out to get away from the nomenclature of the Y. M. C. A. All varieties, therefore, of the C. Y. M. A. (Catholic Young Men's Association) were debarred. Finally, they agreed upon the alliterative and euphonious appellation: Central Catholic Club, (C. C. C.). The most potent reason for rejecting the initials C. Y. M. A., or some similar lettering is the fact that, if a stranger in the city should ask for the *C. Y.* M. A., he would in 99 cases out of 100 be directed to the *Y.* M. C. A. Everybody knows of the Y. M. C. A., but how many know the C. Y. M. A.?

But why speak of a Central, or possibly of an Eastern Catholic Club? What about the old-time Parish Club—the St. John's, the St. Peter's Catholic Club? We speak of the Central or Eastern Catholic Club for the same reasons that now induce us to apply such terms to our Catholic high schools in the same large city. Every pastor knows that a high school for every Catholic parish is practically a financial impossibility. It can be readily seen without going into details, that it is equally impossible to have an up-to-date Catholic club house for every parish. None other will satisfy our young people, when they see what the Y. M. C. A. offers. Hence, the necessity of centralizing or concentrating the means and support of several parishes for such a project.

A fully equipped club house demands every facility for mental and physical relaxation or development. The building must be open to members early in the afternoon and late in the evening. There must be paid officials for every department, whose duty it will be to admit members by card only, to supervise the athletic and literary department, to observe the moral conduct of members, and to protect the building and appurtenances. Volunteer services will never cover this most important feature properly. You cannot hold volunteers responsible for disorder or damages; and if they are neglectful in any manner, you may not reprimand. Confusion and end-

less struggle will be the consequence. The Y. M. C. A. officials will tell you that their past experiences fully substantiate this statement. And as a matter of fact, nobody could be expected to volunteer for such long hours of duty. Furthermore, the building must be kept warm and clean. Cold and hot water, coal, gas and electric light must be furnished; wear and tear of building and of all equipments must be considered. What parish could take care of all with the dues received from a few hundred members of the parish? What parish membership would or could justify the parish in keeping open such a club house day and night?

NON-PAROCHIAL.

It is evident that such an undertaking can only succeed as a city-wide project, similar to the plan followed in Cincinnati and Buffalo, until such time as the city may require more than one such club house, as is the case with the Y. M. C. A. in large cities. We must of necessity get away from parish limits in such an enterprise. What about our parish clubs? Let them continue by all means and render what service they can to the young people of the parish. But, when the young people look for more, as they invariably do, then the parish club can direct them to the central Catholic club, so that they may not join the Y. M. C. A., which by its well-equipped homes attract our young people by the thousands. The Y. M. C. A. in Buffalo, N. Y., claimed 2,000 Catholic members in 1919. If these thousands and all young men and women who desire more than their parish clubs can offer them, should become members of such a central Catholic club, there would be no difficulty in meeting all financial needs. Thus we would keep our young people from joining the Y. M. C. A., and at the same time preserve and strengthen the life and interest of the parish club by transferring some of the spirit and activity of the central club to the home club. But more of this anon.

Practical experience, however, will furnish the best argument for our plan. We derive this illustration from a source whence we should least expect it. An article in the *New York World,* for 27 January, 1924, entitled: "Interfraternity Club House Dream At Last a Reality" attracted our attention. The very first paragraph indicates their trouble. "Because of

somewhat the same conditions, which make it impossible for every family in New York to have a separate home and dwelling of its own, a considerable number of Fraternity Clubs have, until a quite recent inspiration, found life here a pretty tough proposition. Those who make a close study of club economics have discovered that if a club membership is large enough, then all is well; if not, then the financial problem becomes a grave one". Such was the case with most of New York's fraternity clubs. Then about a year ago several of these clubs wanted to try a home of their own, which was thought possible if they would only band together. At first the members were inclined to say that the plan was utopian and, therefore, not possible. However, the "visionary plans" became a reality and to-day 18 so-called Greek Letter college fraternities are at home in a seventeen-story building on Madison Avenue, New York City. If these wealthy men found it a practical necessity to combine in order to make a success of their club life financially, why should we, not so well situated financially, hesitate to follow their method? Some women organizations of New York City are doing the same thing for the same reason. "The American Women's Association" has outgrown its first home, and to-day they are planning the construction of a new $3,000,000 home. A number of prominent clergymen are endorsing the plan. Among them, His Eminence Cardinal Hayes, who writes: "I have carefully considered the plan . . . and am in thorough sympathy with the project, feeling that it fulfills a real need of the community and I am glad to give it my endorsement."[1]

Benefits of the Parish Club.

It is not so much the question, what we would like to do as pastors for our young people, but rather, what we can do. Once the true relation between a central Catholic club and a parochial club is understood, the situation will be found quite natural and more beneficial by far than detrimental. This greater benefit results principally from the wider activity at the central club, which, after all, constitutes the life of the club. If the heart, the central organ, beats well and regularly, the

[1] *New York Herald*, p. 32, 18 April, 1925.

various members of the body will partake of that strong vitality and thrive likewise. This constant activity is what gives life to the Y. M. C. A. There always can be, and always should be, something to arouse enthusiasm, to look forward to, so as to keep the members' attention riveted on the bulletin board of the central club: a dramatic performance, a lecture, a contest, a debate; a short talk by priests, doctors, lawyers, business men, all professionals or experts in different walks of life. If the Y. M. C. A. can keep up this interest, why not the C. C. C.?

We hear the frequent complaint, that our young men and women do not reach the desired standard in general knowledge, or rather, in the practical use of their knowledge in everyday life. How many of our Grammar and High School graduates continue to build higher on that solid foundation? How many can be numbered among the highly educated classes, though they boast of a diploma? How persistent, on the other hand, the Y. M. C. A. officials are in their efforts to impart their ideas of religion and their views in history, to the minds of their members? Why should we not be able to get the young people interested in such important matters from a Catholic standpoint? Much of this may be done in a gratuitous way by efficient members; other speakers may require a remuneration, but it can and must be done, if we wish our young men and women to cope successfully in any field where important questions are concerned.

THE VIEW OF THE CHURCH.

When we come to consider the view of the Church in this matter, we find everything favorable. Such an organization has been established within the shadow of the Vatican by the Knights of Columbus, at the request of the Holy Father himself. The Right Rev. Joseph Schrembs, D.D., Bishop of Cleveland, Ohio, and Chairman of the Department of Lay Organizations in the National Catholic Welfare Conference, is constantly urging such city-wide organizations. We need but mention the now famous and flourishing Fenwick Club of Cincinnati, Ohio. The Right Rev. William Turner, D.D., Bishop of Buffalo, N. Y., encouraged the local plan mentioned above most heartily. The Bishop of Rochester, N. Y., the Right Rev. Thomas F. Hickey, D.D., and the Bishop of Harris-

burg, Pa., the Right Rev. Philip R. McDevitt, D.D., endorsed the plan by coming to Buffalo for the sole purpose of addressing and encouraging the Central Catholic Club. The Bishop of London, Canada, the Right Rev. Michael F. Fallon, D.D., sent his regrets because he could not address the Catholic young men and women on a "project very dear to him, so as to contribute to its success". The Most Rev. Neil McNeil, D.D., Archbishop of Toronto, Canada, a short while ago called the city pastors to meet for the purpose of discussing this very problem, and appointed a committee to devise ways and means for the establishment of such a "Central Catholic Building". To quote just two points from their report to the Archbishop: "It was agreed upon (1) that they found the necessity of a Catholic Building, equipped with all the facilities for social, athletic, and educational work in connection with the Catholic young people of the city; (2) that while the committee was in favor of Parish Halls, it was of the opinion that athletics and educational work would be more efficiently done in a central building."

Authority in the Club.

Where and with whom does the final authority rest in such an organization? is a most perplexing question that confronts us. When the final decision concerns a point of faith or morals, it is a fundamental principle of the Catholic Church that the solution must be found under the guidance and supervision of the clergy. And what feature in such a public aggregation of Catholic men and women will not readily touch upon such a point: be it a lecture, a stage performance, a social affair? To quote a Catholic member of the Y. M. C. A., giving his opinion in reference to this question for a Catholic Y. M. C. A.: "The governing body must be priests." And again: "The clergy must control it absolutely."[2]

That the clergy can do so with success, is evident from what we read of the Fenwick Club, under the personal direction of the pastor who is directly responsible to the Ordinary. On account of the numerical strength of the Club, it was treated as a community with parish rights and declared extraterri-

[2] See the excellent pamphlets: *Catholics in the Y. M. C. A.*, by the Rev. Edward F. Garesché, S.J., part 2, page 8.

torial, in accordance with the new Code of Canon Law. Spiritually the Club is independent of the parishes. The building contains a chapel which is semi-public. Full parochial rights are accorded to all persons rooming in the club house. Persons living in the surrounding parishes are not admitted to the chapel for services. We may quote in this connexion, as an instance of what is being done elsewhere with marked success, from a recent letter of the Rev. L. Hagen, C.SS.R., in Holland, where a religious organization established military casinos or soldiers' homes in thirty of the larger cities of that country. After their hours of service the Catholic soldiers gather there for a pleasant time. The Redemptorist Fathers assisted the founder, an officer by the name of Legge, who in 1856 ventured to begin with three or four young soldiers. They arrive at the casino at about 5 o'clock P. M. Non-Catholics also frequent the homes. The clergy associate with all. The soldiers pass the time with reading and games of amusement. A buffet-lunch is always ready to be served. At about 9 o'clock the soldiers assemble for short night-prayers and return to report for duty. Members of the organization holding the rank of Major or Colonel, visit the casinos at times in the interest of their spiritual welfare. Often they are present at the monthly general Communion of the soldiers, who go to confession and Holy Communion in a body, taking breakfast in the casino. A smaller room in the club serves the Catholic officers, who occasionally associate with the soldiers and always recommend the casino to the new recruits. Not infrequently the young men become better than they were before, and during one year as many as twenty soldiers were converted to the Catholic faith. The casinos are subsidized by the government and the diocese. These homes are of the greatest benefit to the soldiers and are well patronized in spite of the religious atmosphere.

The introduction of some such religious feature will not, however, prevent the President and the Board of Directors from controlling the club's temporal business, as they actually do in the Fenwick Club. For the moment, the entire Cincinnati plan will not be found in our club houses, and the rooming question will probably be a deferred proposition. Nevertheless, provision should be made in selecting the site and planning

the building, so that this feature may easily be added when desirable, as it will be eventually.

For the present, it may be practical and desirable to leave the general supervision of the club in the hands of the clergy principally, and the temporal management in the hands of the laity. This supervision could be conducted by one or more clergymen on the board of directors, but the direction of the building should rest entirely with the lay officials. Anything that in any way concerns the spiritual or moral interest of the club or of its members, or has far-reaching results, should be subject to the "veto" of the clergy on the board of directors. These clergymen should be appointed by the Ordinary of the diocese in which the club is established. The laymen are to be elected by the members of the club and preferably from the various parishes represented in the club.

Another important question may arise in connexion with the ownership of the building and its contents. The ownership of a club at present is diocesan, parochial, or common, according to its charter. A charter organization may become troublesome. Parochial ownership may easily become partial and defeat the club's ideal purpose, except perhaps when owned by several parishes on an equal basis. Diocesan ownership seems the most logical and the most practical answer to this important question for all situations that may arise. If clerical supervision and ownership are not accepted, the club as a Catholic club may degenerate in various ways, and both the purpose and the object will fail. As every pastor knows, past experience has taught sad lessons only too frequently and too forcibly in our parish clubs.

Relation to Parish Clubs.

This point naturally brings up another vexatious question with regard to the relationship between such a central Catholic club and the surrounding parish clubs, when members belong to both the central and a parish club, for the parish club is not to be disturbed by this new movement. On the contrary, it is to be strengthened. The question may give rise to long debates about rights and privileges of members belonging to both clubs. Thus far, practical experience has taught that all such troublesome conditions should be eliminated and

all members should pay the regular dues of the club to which they choose to belong. Undoubtedly both will be of great help and service to each other in many ways. At the same time both must be entirely independent of each other.

Such a central club would also solve to some extent the Boy Scout or Catholic cadet question, junior members being allowed the use of the club rooms during certain morning or afternoon hours, when not occupied by the senior members. Such provisions have been made by the Fenwick Club for boys from nine to sixteen years of age. Special classes are conducted for young boys after school hours under the guidance of capable teachers giving physical training.

It stands to reason that such a central club house could be conducted on a grander scale, and therefore more successfully and more satisfactorily in a financial and social way, than a parochial club. Members belonging to both would benefit both, but principally the parochial club, by imparting to it some of the spirit, the ambition, the enthusiasm, the good-fellowship of the central club, and also by suggesting and urging higher ideals of club life. Just as the Catholic Church is above the individual Catholic parish, and just as the state is above the individual city, so the central Catholic club would be above the parish club—both will need each other. Make the central Catholic club what it ought to be, and the parish club will prove ideal in following the various activities of the central club as far as circumstances will permit.

Some Figures.

Since figures are the best illustration for any problem, it might be interesting to quote a few, so as to show what such an undertaking would mean for our young people and for such a club. In the main Y. M. C. A. building in Buffalo, 12,000 towels were used in the swimming-pool department—that meant 400 a day—during the month of July, 1919. That same year there were 2,000 Catholic members in the Y. M. C. A. of Buffalo, according to the secretary's statement. The annual membership dues were $18.00. That meant $36,000 a year from our Catholic young men. Add to this, incidentals for cigars, candy, bowling, towels, lockers, etc., and you will easily reach $50,000 and more. That is what numbers and the proper

facilities will do. The latest figures claim that the Y. M. C. A. counts 125,000 Catholic members in the Y. M. C. A. of the United States.[3] 125,000 members at $18 a year, will amount to $2,250,000! The figure is staggering.

The Y. M. C. A. method and plan is advocated by the National Catholic Welfare Conference; the Knights of Columbus use it, and the Y. M. C. A. succeeds because of it. It is also claimed that, if our Catholic club houses would do for our young men what the Y. M. C. A. is doing for its members we could go before the public like the Y. M. C. A. and obtain financial support in our work for the young men, just as the Y. M. C. A. does; for there are many men who give assistance to young men without a religious motive, simply on philanthropic principles, because they are interested in the young men. The need of Catholic institutions possessing all the features of the Y. M. C. A., plus a Catholic environment, has been admitted for years. Many Catholic parishes have attempted to solve this problem by organizing parish clubs. In most cases, however, these have been too limited in their equipment, too parochial in scope, and too costly in the up-keep, to guarantee their maintenance and success, and generally, not to say always, they have failed sooner or later.

Beginning and End.

What is needed in every large American city is a foundation similar to the Fenwick Club of Cincinnati, the success of which is really phenomenal. To prove this it is only necessary to state that they started ten years ago with $5,000, and to-day they possess buildings valued at $1,750,000. Much has been said concerning such a club, but much more remains to be said. This paper is by no means exhaustive. Once the clergy and the laity understand the full bearing of the undertaking, the progress will be rapid and the success will be wonderful. If Catholics do not look after their youth, the Y. M. C. A. will. What the latter have been trying in France since the war, they have already accomplished here—they have a good hold upon our Catholic young men. One hundred and twenty-five thousand of our Catholic young men are enrolled in their ranks. Shall they continue to claim these Catholics and even more?

[3] See *Catholics in the Y. M. C. A.*, by the Rev. E. F. Garesché, S.J.

Who and what will prevent them? Nothing but a counter-movement under Catholic auspices; nothing but a central Catholic club. We must meet them on their own ground with one grand army of Catholic young men, fully organized, ready to receive all with open arms and to offer them every desired advantage. Two or three hundred young men in a parish club can do little to attract or oppose; but let all get together in thousands, and let those thousands step forward and tell the public of their existence, and success in every direction is certain; our battle is won; our youth protected; our Church comforted; thousands of souls saved and God glorified.

FRANCIS AUTH, C.SS.R.

New York City.

THE BIBLIA PAUPERUM OR MEDIEVAL BIBLICAL MNEMONICS.

(*First Part*)

PICTURE books were a great help in educating the lower classes during the Middle Ages, when illiteracy was more widespread than at present. In the edition of Virgil published at Strassburg in 1502, Sebastian Brant boasted that the illustrations to it made the story of the book as plain to the unlearned as to the learned. The boast was no ill-founded one. These artists told the story of the book with a power and directness through their illustrations which made letters and words to a certain extent a dispensable vehicle for expression and transference of thought.

Among the medieval picture books which represent in color and figures the Bible story, the so-called Biblia Pauperum or "Bible of the Poor" stands first. In it we have, from 34 to 50 leaves on which are depicted the leading events of the Redemption through the life and passion of Christ, each picture being accompanied by a simple explanatory text or sentence taken from the Bible.

This curious and now most famous picture book had been forgotten, like so many other interesting relics of the Middle Ages, for more than two centuries. It was not till the year 1769 that the German art student Charles Henry Heinecken (d. 1791) first directed the attention of scholars to this rather primitive production of medieval book illustrations.

Difference between the Biblia Picta and Biblia Pauperum.

The Picture Bibles of the early Middle Ages have little or nothing in common with the Biblia Pauperum. They consist of illustrations and representations which elucidate the text in *running order*. Full page illuminations, or exquisite initials, are indeed a manifold help by unfolding graphically to the reader of the text as well as to the unlettered spectator of the pictures the contents of the Bible. From remote times the practice of illustrating texts by means of pictorial representations has been in vogue. The early Christians adopted the style of their pagan contemporaries or the classical models. The most ancient of these picture books which still survive are illustrated manuscripts of Homer and Virgil. In the sixth century we come across the earliest extant specimens of Picture Bibles or copies of Books of the Bible which contain a series of illustrative paintings (the *Genesis* of the Imperial Library of Vienna and the *Gospels* of Rossano in southern Italy). The pictures of these and later transcripts of the Bible are only an accessory and not an integral part of these books.

The Biblia Pauperum, on the other hand, is no mere textual extract from the Scriptures like so many Picture Bibles of the early Middle Ages, but it is modeled according to a very definite plan which was expressed in the Middle Ages by the Latin verses: *Novum Testamentum in Vetere latet, Vetus in Novo patet* (The New Testament is hidden in the Old, the Old Testament is patent in the New). Accordingly each representation of the New Testament is surrounded by one or more typical scenes from the Old Testament. But this typological arrangement is missing in the early Latin as well as Greek Picture Bibles.

The general characteristics of the Biblia Pauperum are the following. The pictures are as a rule placed only on one side of the page, which is divided variously into from five to nine sections. In the centre is a scene from the New Testament representing the more important events of human salvation, arranged chronologically from the Annunciation to the Assumption of Our Lady or to the Last Judgment. On each side to the right and the left is a scene from the Old Testament, the

corresponding types of the respective central figures. Above and below the central picture are placed, in pairs or two by two, four busts of prophets or other famous characters of the Old Testament. In the four corners of the page are given the legends or passages from the Old Testament that are prophetic of the central figure. They are mostly written on labels which are always connected with the respective busts of prophets, whose words are quoted, by representations of tapering bands. The remaining space which intervenes between these pictures is covered with inscriptions in Leonine verses giving an explanation of the typical significance of the Old Testament subjects, represented on the respective page, with reference to the central figure. What the liturgy of the Church and the writings of the Fathers had handed down regarding the types of the Old Testament and their fulfillment in the New Testament, the medieval artists have systematized in this cycle of Biblical representations, thereby giving a profound expression of the connexion between Old Testament expectation and New Testament realization of the Redemption. Each page is framed in a border of architectural design. These anopistographic (i. e. "having no writing on the back") leaves were often pasted together two by two in printed copies, so as to make from 20 to 25 leaves instead of the 40 to 50 broadsides. Whereas in the early pictorial Bibles the text occupies most of the space, and the illustration at times only the margin, or separate pages, the Biblia Pauperum is first and last a picture book.

Origin of the Biblia Pauperum.

Regarding the age of the Biblia Pauperum very divergent opinions have been expressed by scholars. The art student Ch. H. Heinecken conjectured in 1769 that St. Ansgar, Bishop of Bremen (died 864), had been the author of this work, an assumption which gained credence among scholars up to the present time. He relied mainly upon a manuscript note found in a printed copy of the Biblia Pauperum preserved at Hanover, Germany, and he was confirmed in his opinion by two groups of stone statues in the cathedral of Bremen which are exact copies of the pictures, as we find them in that book. This otherwise careful scholar, however, has erred in fixing the age of these works of art. They do not go back to the

times of St. Ansgar, but were made, as has been proved, 650 years later, between 1510 and 1520.

Gotthold Ephraim Lessing (died 1781) put forth the opinion that the pictures of the Biblia Pauperum were copies of the paintings in the glass-windows of the old Abbey of Hirsau. Yet, it was easy to show that these paintings date from between 1503 and 1524, at a time when several editions of the Biblia Pauperum had been printed already in numerous copies.

The famous archeologist John Baptist de Rossi (died 1894) voiced the opinion in 1889 that the Biblia Pauperum resembles the ancient pictorial Bibles which had been sold since the seventh century to the North from Rome. But we know that those ancient picture Bibles did not have the typological features which are the distinctive mark of the Biblia Pauperum. Seb. Guenther in 1810 regarded the poet Werinher of Tegernsee (died 1091) as inventor of this picture Bible, but without any solid proof to demonstrate his assumption.

The Biblia Pauperum appears to be the final result of an evolution which extended over the space of more than eleven centuries.

Searching for the true source of artistic inspiration expressed in the Biblia Pauperum, we have to go back to the first century of the Christian era. Its leading thought of typology is set forth repeatedly and distinctly in one of the oldest literary monuments of Christianity, the Gospel of St. Matthew. The narrative of the principal events of our Saviour's life closes invariably with the phrase: "That it might be fulfilled which was spoken of the Lord by the prophet" (Matth. 1:22; 2:5; 2:15; 4:14; 8:17; 13:35; 21:4; 27:35). Christ Himself had taught that "all things written concerning Him in the law of Moses, the prophets and the psalms" were fulfilled (Matth. 26:54; Luke 24:44; John 19:30; etc.) Finally Adam, Noe, Abraham, Lot, Melchisedech, David, Jonas, the manna and the brazen serpent are quoted as types of Christ (1 Cor. 15:22; Matth. 12:40; John 6:31; John 3:14; Matth. 24:38; Luke 17:27; 1 Pet. 3:20; Acts 3:25; Gal. 3:16; Heb. 12:17, etc.).

It was quite natural that the Fathers of the Church looked out for other types and increased the number of Old Testament figures of Christ considerably. At the same time Christian art represented from its very beginning as types of Christ's death

and resurrection principally Jonas, Daniel, Isaac, and Noe's. These images served to the catechumens as a sort of Biblia Pauperum. The poet Prudentius (died about 410) describes a painting which represents 49 scenes of the Bible arranged in chronological order. In this work, and on a somewhat later mural painting, the probable date of which goes back to 420 A. D. or earlier, made at Constantinople by the order of Exarch Nilus, the types and anti-types are not yet placed over against each other. The typological arrangement, however, in which types and anti-types face each other, is first found in a description of eight groups and eight separate pictures ascribed to Rusticus Helpidius (died about 533). *This appears to be in fact the original of the Biblia Pauperum,* the archetype, from which developed the famous picture Bible of later times.

Only two examples of typological grouping are known from the next five centuries: Anglo-Saxon art described by the Venerable Bede (died 735) and Ekkehard's description of the paintings of the cathedral at Mayence (about 1030). At the beginning of the twelfth century we come upon specimens of window paintings and enamel paintings in St. Denis, Paris, which were arranged typologically. Half a century later, in 1181, was made the retable at Klosterneuburg, Austria, which had been regarded erroneously since Heider's discovery in 1860 as the prototype of the Biblia Pauperum. It consists of 51 panels decorated with Biblical representations arranged in such a manner that fifteen scenes of Christ's life are surrounded each by two types of the Old Testament. On the top of each of these fifteen groups are represented busts of the Prophets with their names and the titles of their prophecies. The most important new features of these representations consisted in setting two Old Testament types over against one New Testament scene, in place of only one as heretofore; and here the Prophets were first added as witnesses to Christ. Although only three groups of types and nine representations of prophets were later incorporated into the Biblia Pauperum, nevertheless this retable first fixed the essential lineaments of that Picture Bible. The common people soon became familiar with this symbolic language of art through the instructions of the preachers and to some extent through the vernacular poetry of their favorite poets of the twelfth and thirteenth centuries.

The typological cycle of Biblical representation at Klosterneuburg was not to remain unique. In many churches we know for certain that a great number of mural paintings of the Biblia Pauperum were made in the course of time which were mostly free conceptions without any pronounced relation to each other, bore various inscriptions and differed from each other essentially both regarding the numbers of groups and regarding the selection of Old Testament types. But only a few of these typological cycles are still preserved, whereas almost all of them have been destroyed or disfigured.

One of these cycles still extant was unmistakably the model which was copied by most of the handwritten and printed volumes of the Biblia Pauperum. It is painted on the vaults of the transept in the cathedral of Brixen, Tyrol, but unfortunately is not preserved in its original entirety, since some paintings were later replaced by others which do not harmonize with the early pictures. The original paintings date from the thirteenth century. *About the year 1300, probably a few years before that date, the mural Biblia Pauperum was reproduced in that picture book which was to become quite famous under the name of "Poor Man's Bible."* Accordingly the composition of the Biblia Pauperum is not an original literary production. It is only a reproduction of mural paintings in the form of a book.

Development of the Biblia Pauperum.

Churches were decorated by mural Biblia Pauperum, after this one certain type was fixed in a book, in the wonted style and with the greatest display of originality and variety, so that there is hardly one instance where the paintings of two churches tallied in every detail. Unfortunately only an exceedingly small number of these old mural paintings have been preserved. We know from old bills that some frescoes had to be touched up within fifty years after being made, while some other paintings forming part of the same cycle on the same wall remained intact for a longer period. In retouching the pictures the artists did not take very much care to preserve the original lineaments, but every one followed contemporary taste, so that as many as three and four periods of style may be discerned sometimes on one painting. By far the greater

number of old mural paintings were destroyed by the Protestant iconoclasts of the sixteenth centuries, by the subsequent ravages of war, by architectural reconstruction, by dilapidation of the buildings, and much that had happily escaped all these enemies was finally buried under a coat of white-wash during the time of the so-called Enlightenment in the eighteenth century. Since the middle of the nineteenth century the greatest efforts have been made to lay bare those hidden works of art and to restore them to new life, but these labors are not finished yet. Moreover, the descriptions of the various finds are mostly rather incomplete and scattered in scores of books and pamphlets. Yet so much has been ascertained already beyond any reasonable doubt that *in the fifteenth century there was hardly a small church,* even in the most secluded villages, *whose walls or windows had not been decorated with Biblical paintings.* So long as Roman architecture was the prevailing style, its large surfaces demanded painting and, therefore, fresco-painting was the only feasible kind of decoration of these churches. When, however, later the larger churches were built in the French gothic style, the surfaces of the walls were greatly reduced to be replaced by high and light windows. It was then that glass-painting commenced to serve the higher purposes of art, whereas fresco-painting was relegated to the decoration of cloisters, chapels, and smaller country churches.

Considering these conditions we cannot be surprised to find that only a few of these typological cycles have turned up which represent a Biblia Pauperum upon the walls of churches and chapels. There are a number of paintings exhibiting typological subjects which have been styled Biblia Pauperum at times, but their character is entirely different.

The manuscript Biblia Pauperum are not uniform in every detail. Yet the number of variances is considerably greater among mural paintings, stained-glass windows and sculptures, since there the proportions of space were the dominating factors which determined the arrangement of groups, necessitating now and then either retrenchment or lengthening of pictures. This great variety among the different cycles of pictures furnishes an additional proof of the fact that the artists only executed the designs of the ecclesiastics who ordered the paintings for their churches.

We may fitly call the paintings upon the Laymen's Altar in the Cistercian Abbey at Doberan in Mecklenburg, Germany, a section taken from the Biblia Pauperum. There the New Testament scenes are placed alongside eleven types selected form the Old Testament. Similar cycles of paintings, likewise dating from the fifteenth century, are found also upon the Blessed Virgin altar in the same church and upon the walls of the church at Arnau near Koenigsberg, Germany.

Among other cycles of mural paintings the one which is preserved in St. Vitus's Church at Muehlhausen on the Neckar, Germany, comes closest to the Biblia Pauperum on account of its serial arrangement. The paintings were executed during the years 1380 till 1400, but are now faded to a very great degree. However, the whole did not form a cycle of typological representations, but was no more than a chronological series of Biblical scenes from the Old and the New Testament.

Typological cycles of mural paintings which differ greatly from that embodied in the book of Biblia Pauperum are preserved at Lichtenhain near Jena, Germany, dating from the latter part of the fourteenth century, in St. Gallus's Chapel at Oberstammheim, Switzerland, dating from the beginning of the fourteenth century, in St. John the Baptist's Church at Muenster, in the Grisons, Switzerland, dating likewise from the beginning of the fourteenth century, and finally in the Monastery Church at Wienhausen near Celle, Germany, dating likewise from the early years of the fourteenth century.

A cycle of mural paintings was not only the original model of our picture book, but also mutual influences between mural paintings and hand-written Biblia Pauperum had taken place to all appearances during the fourteenth and fifteenth centuries. However, very little can be determined in that regard with any degree of certainty. We know that the earliest specimen of the Biblia Pauperum which is preserved in sixteen manuscript copies have two pictures on a page. The step from half-page pictures to full-page pictures in the copies of the Biblia Pauperum was not made by the later copyists at their own initiative. The more probable assumption seems to be rather this, that peculiar proportions of surface first led to this innovation in mural paintings of churches and this new arrangement of the cycles of pictures was later imitated in the manuscripts of

the Biblia Pauperum. Although this explanation is at best highly plausible, we have most positive proofs of a similar development regarding window paintings which were later reproductions of the Biblia Pauperum in stained glass.

The first example of this kind were the glass paintings in the windows of the Abbey of Hirsau, Germany, which were destroyed by the French soldiers in 1692, when they burnt down that church. These window paintings were made between 1503 and 1524 and were erroneously regarded by G. E. Lessing as the prototype of the Biblia Pauperum, as we remarked above. From a cut of these stained windows which has been preserved we know that those paintings were a close reproduction of a printed copy of the Biblia Pauperum as to arrangement of the groups, though the separate pictures were different from those of the Biblia Pauperum as to details and corresponded to the style of their later date.

Fortunately we still possess remainders of other cycles. The most important of these are the stained windows of the Church of Our Blessed Lady at Ravensburg, Germany, of which twelve paintings have been preserved dating from 1415 and closely reproducing the pictures of the Biblia Pauperum. In the Royal Palace at Friedrichshafen on the Lake of Constance, Germany, are preserved seven glass paintings dating from about 1390 which are a remnant of a similar reproduction of the Biblia Pauperum in stained glass. More free reproductions of the Biblia Pauperum are the window paintings in the Cathedral at Stendal, Germany, in the Canonry at Weissenburg, Alsace, at Bourges, France, and at Tours, Mans, Lyons, and formerly at St. Denis in Paris.

Among the works of art representing cycles of typological subjects, but made of other substances, the first place must be assigned on account of venerable age to the bronze doors of the Cathedral at Hildesheim, Germany, which were cast in the year 1015. Moreover, we should mention the stone-reliefs at the entrance of St. Zeno's Church at Verona, Italy, carved about 1200, the sculptures above the door of the Catholic parish church at Striegau, Germany, dating from the second half of the fourteenth century, the sculptures above a door of the Cathedral of Amiens, the sculptures in the northern door of the Cathedral of Chartres, and the stone statues in the transept

of the Cathedral at Bremen, Germany, dating from the beginning of the sixteenth century (between 1510 and 1520). The latter are in their arrangement an exact copy of the printed Biblia Pauperum. Groups of typological subjects are likewise represented in works of the potter's art or ceramics. Fragments of such reproductions of the Biblia Pauperum in clay are still preserved at Wechselburg near Rochlitz in Saxony and in the Cathedral of Freiburg in Saxony.

Single typological scenes are represented on countless church doors all over Europe and in innumerable works of wood-carving, of figured weaving, and embroidery which in their total combination form a well nigh interminable Biblia Pauperum expressed on every solid mass that lends itself to works of art.

How far these different typological cycles of pictures have been influenced in particular by the representations of the Biblia Pauperum, is in most cases a matter of pure conjecture. We know in general that there had been a reciprocal influence between the Biblia Pauperum and those typological representations, but we are at a loss to detect the connecting links between the book and those works of sculpture as well as those of painting.

But not every new feature in later hand-written or printed copies of the Biblia Pauperum must be interpreted as marking a stage of development which is the result of an influence of mural painting or sculpture upon that picture book. The medallion form, for instance, of the Munich copy, written and designed in 1415, has been evolved probably from the type represented by the earlier Munich copy written before 1370, and not from the delineations of any mural painting, despite the fact that we find a similar form already in a section of the original model of the Biblia Pauperum, the mural paintings at Brixen. On the other hand, we cannot well explain how the architectural ornamentation of certain manuscript copies of the Biblia Pauperum originated. At first sight they strike us as being reproductions of glass painting ornaments. But they may have been just as well originally designed to serve as models for mural paintings. There is still a third possibility. The designers of these pictures, who were experts in drawing plans for buildings and in outlining glass paintings, made use

also of architectural ornaments in the manuscripts of picture books, because they had been accustomed to them and for no other reason. As a matter of fact, four manuscripts of the Biblia Pauperum are decorated by such architectural appendages or ornaments.

The Biblical representations of the Biblia Pauperum were not only reproduced in paintings, sculptures and embroideries, but also in illustrations of books, both in full-page miniatures and initial letters. The illuminated manuscripts of Books of Hours, Psalters, Postils and Passions of our Lord, executed during the fourteenth, fifteenth and sixteenth centuries, repeat the typological subjects of the Biblia Pauperum in countless variations, so that we have, besides this famous picture-book, a great number of typological cycles of illustrations which may differ in detail from each other, but in general outlines give expression to the same subjects.

The Title Biblia Pauperum is a Misnomer.

Not one of the 33 manuscripts nor any of the editions printed in the fifteenth century has appended a title to our book. It was only at the beginning of the sixteenth century (1503) that a French edition bears a title: "Regard des deux Testaments", and "Figures du vieil Testament et du nouvel", whereas a few years later, a xylographic impression, printed before 1520, has in place of a title a verbose table of content in Italian commencing with the words: "Opera nova contemplativa". The long-winded description placed at the beginning of the latter work as some sort of a title is sufficient proof for the fact that people referred to this picture book, when quoting from it, by giving it different names, as for instance: "Types and Prophecies of the Life and Passion of Our Lord", and the like. Each one attached a title according to his caprice, a practice which must strike us as a rather odd one in regard to such a popular work as the Biblia Pauperum had been. At any rate, we have absolutely no proof that our picture book ever had been known to bibliographers by the title of Biblia Pauperum before the eighteenth century. However, a fifteenth-century hand had added to an earlier manuscript copy, now preserved at Wolfenbuettel, Germany (mscr. n. 2950.3, on leaf 33) the heading: *hic incipitur bibelia pauperum.* Three centuries later it was

listed in the library catalogue as *Biblia Pauperum*. When later other manuscripts turned up in other libraries, the librarians in most cases affixed the same title to the book, so that the name *Biblia Pauperum* became the exclusive designation and despite its looseness has been as such retained for the last hundred and fifty years.

However, the title of Biblia Pauperum had not been unknown in the fifteenth century as a nomenclature for a certain class of Scriptural works. It must have been even very popular from the thirteenth century to the sixteenth century, since different books, mostly extracts from the Bible or explanations of the Bible, circulated widely under that name. Two of these date like our picture book from the thirteenth century. Best known is the Biblia Pauperum, a concordance of the Bible arranged alphabetically according to subject-matter, which erroneously had been attributed to St. Bonaventure, but actually had been compiled by the Dominican Friar Nicholas of Hannapes (died 1291 A. D.). It was first printed at Venice in 1485, was repeatedly reprinted, twice in 1490, at Antwerp in 1491, Tubingen in 1533, Venice in 1538, etc., always under St. Bonaventure's name. A still earlier work which went by the name of Biblia Pauperum are the 212 mnemonic hexameters of the Franciscan Friar Alexander of Villedieu (died about 1240 A. D.), a summary of the contents of each chapter of the Old and the New Testament. Apparently this was the first book that was ever entitled Biblia Pauperum. First printed at Venice in 1498 it was reprinted in countless editions till the year 1711, when the last edition was issued. It was sometimes attributed to Blessed Albert the Great (died 1280 A. D.), and was also called "Tabula super Bibliam" and "Aurora minor". A German translation from the fifteenth century commences with the words. "Here begins the Bible of the Poor". A third work which bears the name of Biblia Pauperum was compiled and written by the Benedictine monk Maurus in the Abbey of Weihenstephan, Bavaria, in the year 1479, now preserved in the city library of Augsburg (Hs. No. 48). It commences with the words: "Inscipit byblya pauperum" and gives a summary of the most important Biblical events and lives of persons mentioned in the Bible, everything arranged in the shape of tables, to which are appended two systematic sum-

maries, one which contrasts the Old Testament with the New, and the other setting the virtues of Christ over against the vices of Satan. This book still remains unedited. The Benedictine library of St. Gall, Switzerland, preserves even two Lives of the Saints which bear the name of Biblia Pauperum, although those saints were post-Biblical personages. The Leipsic University Library has a compendium of profane history which is entitled Biblia Pauperum.

Moreover, there is a class of books whose titles are invariably qualified by the apposition of the word "pauper". We have medieval prayer books called "panis Pauperum," a Latin manual for preachers styled "dictionarius pauperum," which passed through three editions before 1500 and five editions from 1501 to 1518, a "Philosophia pauperum" published in three editions prior to 1500, a "Scotus pauperum" issued in four editions prior to 1500, a compendium of canon law entitled "Summula pauperum," printed likewise twice prior to 1500, and finally a Latin grammar under the title of "Thesaurus pauperum," printed likewise twice prior to 1500. These various book titles prove that the Biblia Pauperum was part of a larger class of medieval works which are distinguished from the rest by the term of "Pauperum".

But here the question is to be answered, whether the title of Biblia Pauperum is at all suitable as a designation for this typological picture book. Lessing and almost all succeeding scholars have held that this title is a misnomer, but did not gain anything thereby than to cause a great confusion in bibliography, so that the Biblia Pauperum was listed in the catalogues of manuscripts under very different headings coined according to the caprice of the individual compiler. This causes now infinite pains to the scholar in tracing the manuscript copies which are still extant; yet some might escape him altogether. As totally unsuitable must be regarded the long-winded titles which modern bibliographers have invented, as "Historiae et vaticinia veteris Testamenti" or "Typi et antitypi veteris et novi Testamenti", or "Figurae typicae veteris et antitypicae novi Testamenti", or "Figurae veteris et novi Testamenti per icones", or "Prophetiae et figurae de Christo Messia in S. Bibliis contentae per imagines repraesentatae", or "Historia Christi in figuris". Likewise the title

written by Elector Otto Henry about 1550 into a printed copy now preserved at Heidelberg: "Das Buck der schrein oder schatzbehalter des waren Reichthums des heils und der ewigen seligkheit" ("Book called shrine or treasure-trove of true riches of salvation and eternal happiness,") cannot be adopted on account of its length. Bircherode invented in 1866 the Title of "Biblia typico-harmonica". Falk proposed in 1898 to call it "Speculhum salvat." In fact, two manuscript copies bear the latter heading, but these were added by a later hand and are not original titles. However, this title, though otherwise suitable on account of its brevity, must be rejected, since we have another similar work which bears this name. We would only increase the confusion still more by giving two different works the same title. Quite recently P. Perdrizet[1] advocated that we call our picture book by the name of Biblia Picta and to restrict the name of Biblia Pauperum to the unpictorial works. This suggestion, however, cannot find approval, because the title of Biblia Picta is a generic term which comprises, besides the Biblia Pauperum, six or seven other pictorial works of a similar character. If a new title should be given this picture book, we could do no better than to call it "Ars memorative Biblica"; for it is in fact, as we shall prove, a mnemonic Bible help. Since, however, the title of Biblia Pauperum has been commonly used during a century and a half, it will be best after all not to make any change and to add, where the different works going by the name of Biblia Pauperum have to be distinguished, as in catalogues, the words "Bonaventura-Hanapes" or "Biblia abbreviata", "Biblia typico-memorativa", just as the case may demand.

[*To be concluded.*]

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[1] *Étude sur Speculum.* Paris, 1909.

THE FATHERS AND EVOLUTION.[1]

IN the early days of the Church, the Fathers had to encounter four great obstacles in their work of propagating and defending the true faith. These were: 1. the idolatrous practices of the heathens, of which Clement of Alexandria has left us a full account in his *Exhortation to the Heathen;* 2. the doctrines of the Greek philosophers concerning the origin and formation of the world; 3. the doctrine of the transmigration of souls; and 4. the mingling of these philosophic theories with the truths of revelation by heretical teachers. An account of these last three sources of error may be found in the book on heresies written by St. Hypolytus (A. D. 235). To the above list might be added the deep-seated belief in the minds of the people of the reality of the many myths about the transformation of men into various kinds of animate and inanimate beings, and of the latter into men. St. Augustine ridicules the belief in these myths in his *City of God* (Book 18, Chapt. 17 & 18).

To combat these errors, then, the Fathers necessarily had to be familiar with the idea of evolution and the transforma- of species, and two of the great heathen philosophers—Plato and Aristotle— supplied them with the necessary knowledge. The majority of the churchmen of those days were more attracted by the flowery diction of Plato than by the severe logic and condensed phraseology of Aristotle. However, St. Basil and his brother, St. Gregory of Nyssa, were exceptions to the general rule. They took Aristotle for their guide and drew largely on his fund of knowledge; hence they are safer expositors of Scripture in physical matters than most of their coëvals. As St. Ambrose of Rome fashioned his homilies on the work of creation on the model of the Hexaemeron of St. Basil, he too came under the influence of Aristotle. The same may be said of St. Augustine, who doubtless was familiar with this work of his intimate friend, Ambrose. This would account, in great measure, for the striking similarity of the method of St. Augustine to that employed by St. Basil and St. Gregory in explaining the work of creation; though, it must be added, St. Augustine greatly improved on the work of the two former.

[1] See September number, pp. 230-40.

Besides this knowledge of evolution in general which we infer that the Fathers must have had, it can be shown from their own words that they knew also of the theory of the transmutation of species. Thus, for instance, St. Basil[2] proposes the theory in the form of an objection and then rejects it: "How then, it may be asked, does the earth produce seed according to its own kind, when it often happens that, after planting wheat, we get a black grain? But that does not indicate a change to another species, but is a kind of sickness or disease of the seed. It does not lose the nature of wheat, but changes its color owing to heat; so that, if sown in suitable soil that has been properly tilled and in favorable weather, it regains its former appearance and quality. Hence you will find nothing in plants contrary to that divine command. Tares and other spurious grain, which Scripture calls cockle, do not get their species from changed wheat, but spring from their own source and principle." St. Ambrose[3] repeats this almost word for word.

St. Augustine also considered the subject. Thus[4] he mentions the opinion of those who hold that all the elements can be changed into each other, and declares that this is a question of no small moment; and that he will perchance, if God so wishes, discuss the question with all diligence in its proper place. Again[5] he says: "There are not wanting those who assert that all bodies can be changed into all others." And, further on (c. 20) he adds: "That any body can be converted into any other body is credible; but that any body whatsoever can be converted into the soul, is absurd." Against the material genesis of the soul he argues as follows: "Moreover, no matter what interposition may be resorted to, if a body is the material of an irrational soul; and an irrational soul is the material of the rational soul; then without doubt, a body is the material of the rational soul: a thing which no one, as far as I know, has ever dared to assert, except those who place the soul in the same category as the body."

2. The Fathers, with the exception of St. Augustine (of whose opinion more anon), hold to the literal interpretation of the six days of creation, regarding them as six ordinary

[2] *Hexaem.* Hom. 5.
[3] *Hex.* III, C. 10.
[4] *Gen. ad Litt.*, III, C. 3.
[5] *Ibid.*, VII, 12.

days; hence they allow no time for a gradual evolution or for the transformation of species.

3. They also declare that all species were then created, and that they arose in full maturity; hence they exclude the idea of any new species arising either then or in process of time, by evolution. Thus St. Ambrose[6] writes: "Let the waters bring forth." (Gen. 1:20) "The command came and suddenly the water was transfused into the bidden births. (3) But no one can count how many species and kinds there are which sprang into life in the moment of the Divine command." St. Basil has the same in his seventh homily.

St. Gregory of Nyssa[7] declares: "Thus all things obtained their perfection. . . . The heavens shone with gleaming stars, the sea and air were filled with flying and swimming animals, the earth also was clothed in the variety of every kind of plant and pasture, begetting all things in a moment, strengthened in its powers by the benign will of God." So, too, arose all other things—rocks, mountains, valleys beautified by trees and shrubs—"which, though but just risen from the earth, advanced at once to wondrous beauty."

4. The Fathers expressly teach the fixity of species.

The first principle in direct contradiction to the theory of evolution is the immutability of species. Darwin states that what made him give up his belief in the permanence of species and convinced him that they were mutable, was the wide divergence he noted in certain animals under domestication and under the influence of climate and location. So, if species are immutable, the theory of evolution, which rests on the transformation of species, falls to the ground.

There were three reasons which caused the Fathers to maintain the doctrine of the fixity of species; these were: (a) The evidence of their senses and the testimony of tradition that all the plants and animals familiar to man were the same as they had always been since the dawn of history. (b) The authority of Aristotle and Plato who, starting from different premises, reached the same conclusion.

(c) The testimony of Sacred Scripture in the account of the creation. In the first chapter of Genesis, v. 12, they read: "And the earth brought forth the green herb, and such as

[6] *Hex.* V, c. I, 2.

[7] *De Opifice Hom.* c. I.

yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind." And v. 25: "And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind." And as all this was done in obedience to the Divine command, the Fathers concluded that God had then imposed a law on all living beings, in virtue of which they would invariably produce seed or offspring according to their own species and in their own likeness. They expressed their belief in the permanence of species in the clearest and most emphatic way, generally adding concrete examples by way of illustration.

St. Basil[8] declares: "And that which came forth from the earth in its primal birth, we see preserved unchanged in species to our own day." And (Hom. 9): "The nature of things . . . preserves the likeness of the various species through each succeeding generation. For it gives a horse as the successor to the horse, etc., and transmits each of the animals unchanged in its successors, through a series of generations, until the end and consummation of the world."

St. Gregory of Nyssa,[9] speaking of the beauty of creation, says: "Beauty is not defined by a certain excellence of color or form, but by a natural perfection possessed by each species of whatever kind. For it does not consist in a horse's being what an ox is not, or the reverse; but in the constancy of nature of them both and in their possessing the faculties necessary for their stability, and the power, not of degenerating, but of conserving themselves unimpaired. 'The earth stands forever' (Eccles. 1:4); but it does so by the natural power implanted in it by God of preserving itself in its proper attributes."

St. Ambrose:[10] "The Word of God, in the constitution of the world, runs through every creature; that all the kinds of living beings made by God should suddenly be produced; and, in future, by a prescribed law, all of them should have successors according to their species and likeness; so that a lion should generate a lion, etc. (tiger-swan-eagle-ox.) Thus the command uttered but once adhered to their nature forever."

[8] *Hex. Hom.* 5.

[9] Vindic. Basilli, p. 91, b-d.

[10] *Hex.*, VI, C. 30

The Fathers were aware of occasional divergences from the typical species; but instead of regarding them as changes for the better, they looked upon them as evidences of degeneration and called such offspring monstrosities or freaks. St. Augustine[11] has quite a collection of such monstrosities of supposedly human origin, gathered from various sources; among them may be found the fabulous race mentioned in Othello, I, 3:

> And men whose heads
> Did grow beneath their shoulders.

St. Augustine regarded these accounts as lies; but the difficulty of disproving such tales in his time made him report them, though their authors stirred him to indignation and made him exclaim: "For if we knew not that apes, monkeys and baboons were not men but beasts, those brave historiographers would belie them confidently to be nations and generations of men."

THE PHYSICO-CHEMICAL THEORY OF EVOLUTION.

Thus far we have been considering evolution from the standpoint of the mutation of species, and we find, as might be expected, that the Fathers, relying especially on the words of Scripture, are unanimous in rejecting it. But after all, this is a scientific question; and as Pope Leo XIII in his Encyclical "Providentissimus Deus", issued 18 November, 1893, has declared that, "The Holy Ghost who spoke through the sacred writers did not wish to teach men those things [namely the intimate constitution of visible things], which would be of no advantage to their salvation;"—the question can be discussed apart from *those portions of Scripture which treat of this matter*. Hence Catholics are free to form or adopt a theory of evolution in explanation of the development of inanimate and animate beings, man's soul and *perhaps* his body excepted.

But between any system of evolution which Catholics can adopt and the physico-chemical system proposed by Herbert Spencer and now almost universally adopted by non-Catholics, there exists an impassable gulf. It is no longer a question of science but of faith. Among the dogmas denied by this system of evolution are the following (the references are to Denziger-Bannwart's *Enchiridion*): 2145. The existence of God

[11] *City of God*, Bk. 16, C. 8.

can be known and demonstrated by the light of reason from the things that were made.—1805. The whole universe including angels and men was created by God out of nothing,—in time and not in eternity, 391.—3031. Adam was the first man and there were no men or women before him in the world. (Opposite opinion condemned.) 1784. God's providence preserves and governs all things.

Let us see what the Fathers have to say about these truths of faith.

1. *God can be known from the things that are made.* Clement of Alexandria, *Stromata,* V, C. 13, "For there was always a natural manifestation of the one Almighty God among all right-thinking men; and the most, who had not quite divested themselves of shame with respect to the truth, apprehended the eternal beneficence in divine providence."—St. Irenaeus, *Against Heresies,* Book II, c. 13. "For even creation reveals Him who formed it, and the very work made suggests Him who made it, and the world manifests Him who ordered it."

2. *Natural causes are not sufficient to explain the order in the world.* Dionysius of Alexandria, *Against the Epicurians* (Atomists): "But when they assert that all those things of grace and beauty, which they declare to be textures finely wrought out of atoms, are fabricated spontaneously by those bodies, without either wisdom or perception in them, who can endure to hear them talk in such terms of those unregulated atoms, than which even the spider, that plies its proper craft of itself, is gifted with more sagacity?"

3. *God's conservation, concurrence and providence necessary.* St. Gregory the Great, *Morals,* VI, C. 18. "All things would fall into nothing if the hand of the Almighty did not sustain them."—St. Basil, in his sermon on "Providence", shows how God cares for all his various creatures.—St. Augustine, *De Gen. ad Litt.* IV, C. 12. "For the power of the Creator and His Divine influence is the cause of the subsistence of all creatures: if this influence should ever cease to govern them, at once the species of all would cease to exist and nature itself would collapse. An architect builds a house and after it is finished goes his way, and the house stands. Not so with the world; for it would not survive the twinkling of an eye, if God withdrew his influence from it."

In regard to God's government of the world, he says (ibid., X, C. 4): "God moves by His hidden power the whole created universe, and it turns by that motion, while the angels fulfill His commands, while the stars revolve in their course, while the winds blow and cease, while the abyss of waters is agitated by its ebb and flow, and the different clouds congregate in the sky; while vegetables grow and produce their seeds, while animals are begotten and lead lives suited to their appetites, while the wicked are permitted to try the patience of the just: the universe unrolls the ages which, when it was founded, were, so to speak, folded up in it; but which, nevertheless, would cease to unroll if He who founded it should cease to administer it with provident motion."

As to the creation of the world by God and the fact that Adam was the first man, the Fathers were unanimous in proclaiming these truths.

4. *The Genesis of the Soul.* There is considerable diversity of opinion among the early Fathers concerning the nature of the soul and its production in the generation of man. But they are unanimous in teaching that the soul of the first man, Adam, was created directly by God, and not evolved from an animal soul, as modern evolutionists would have us believe.

St. Gregory of Nyssa[12] declares that "body and soul were created together at once." And on page 235 he says: "Just as the soul did not exist before the body, so, in the origin of man, it can not be said that the body existed without the soul." —St. Augustine, *De Gen. ad Litt.* X, C. 4, says: "And first let us most firmly hold this: that the nature of the soul is not converted into the nature of a body, so that what was a soul becomes a body; nor into the nature of an irrational soul, so that what was the soul of man becomes that of an animal; nor into the nature of God, so that what was the soul of man becomes what is God; and reversely, that neither a body, nor an irrational soul, nor a substance which is God, is converted into and becomes a human soul."

In these words St. Augustine rejects materialism, pantheism, palingenesis, and Darwinism, so far as the *Descent of Man* is concerned. In B. VII, c. 9 & 11, he discusses at length, and indignantly rejects palingenesis or the transmigration of souls,

[12] *De Hom. Opifice*, p. 234.

and the theory of the change of an animal soul into a human soul. These were live questions in those days, and the Fathers handled them without gloves. Listen to Tertullian:[13]—"Empedocles declares—'I was once Thamnus and a fish.' Why not rather a pumpkin, seeing he was such a fool; or a chameleon, for his inflated brag? It was no doubt as a fish—and a queer one too—that he escaped the corruption of some obscure grave, when he preferred being roasted by a plunge into Aetna."

St. Basil[14] is not less emphatic: "Heed not the ravings of the proud and arrogant philosophers, who are not ashamed to teach that their souls and the souls of dogs are of the same species; and who assert that they themselves and their women were once plants and fishes of the sea. I would not dare to say that they were once fishes; but what I would say and stoutly maintain is that, when they wrote those things, they had less sense than a fish."

St. Augustine and Evolution.

When fair-minded and competent persons differ about the teaching of an author who expresses himself as clearly as St. Augustine, the probabilities are that this disagreement arises from something outside of the text itself; and such probably is the case with regard to the saint's teaching concerning evolution. The first source of error arises from the fact that many consider that St. Augustine was singular in holding that the creation of the universe, with all its laws, forces and future developments in their seminal reasons, was accomplished in an instant. But the truth is that all the Fathers and all theologians hold the same opinion.

Suarez[15] explains this clearly: "Nothing was made by God, by proper and rigorous creation, except in that first instant; for whatever was made afterwards was formed of pre-existing matter, as all acknowledge."

St. Thomas[16] concludes, after answering objections to the assertion—"That creation is without succession"—"Wherefore . . . it remains that creation is in an instant."

[13] *The Soul*, C. 32.
[14] *Hex. Hom.* IX.
[15] *De Op. Sex Dierum*, L. I, C. 3 & 4.
[16] *Contra Gent.*, II, C. 13.

St. Basil[17] says: "To teach us, then, that this world was made by the will of God alone, without the least duration of time, Moses said: 'In the beginning, God created heaven and earth.' Or, as other interpreters, wishing to make the matter still clearer, say: God made the world as a whole; that is, all things at once and in an instant."

St. Gregory of Nyssa[18] says: "By one word the miracle of this order in the nature of things came into being." And in his vindication of Basil's Hexaemeron he particularizes: (p. 70 c)—"Now, since God can do all things, He at once, by his wisdom and power, provided everything necessary for the procreation of things: lightness, heaviness, density, rarity, softness, hardness, dryness, humidity, cold, heat, color, figure and shape; these are but notional in themselves but are real in conjunction with matter."

But the system of St. Augustine differs from the common opinion in two respects: first, in regard to the time within which the formation of the world was accomplished; and secondly, in regard to the mode of its formation.

1. The common opinion is that this formation took place in six actual days, or periods of time. St. Augustine holds that the six days merely indicate the order of the formation as planned by God. Imagine an architect planning the erection of a modern skyscraper and determining the different materials to be used in its construction; the order in which each of its parts is to be built—the concrete foundation, the steel framework, the plumbing, gasfitting, electric lighting, telephone wiring, etc., as also the various devices for handling, raising and manipulating the materials—and you will have a good idea of what St. Augustine had in mind in saying that the six days merely indicated the order of the earth's formation in God's mind.

2. The second difference is in the mode of formation. The common opinion is that everything formed by God arose in complete maturity during those six days. St. Augustine holds that all things were formed or generated from the earth in a nascent state, following the order of God's plan, and allowed to grow to maturity in the time suited to their nature. There

[17] *Hex. Hom.*, I.
[18] *De Hom. Op.*

is no time limit in his system:— six years, six centuries, fifty million years, or whatever time was necessary to bring the earth to the condition in which it was when God created man and set him over it. The final result in both systems is the same: the historic world ready for occupation by our first parents.

It is not hard to decide, from a scientific viewpoint, which system is preferable. Hence St. Thomas,[19] who holds the common opinion, acknowledges that the system of St. Augustine is best suited to defend the Scriptures from the derision of infidels.

In both systems the conservation, concurrence and guidance of God's providence are supposed, but in different degrees. St. Augustine's system requires only the ordinary concurrence of God with the active forces of nature; whereas the common system requires, in addition, the exertion of a special divine impulse applied to the passive potency of matter, in order that the creature may be produced in full maturity at once.

St. Augustine[20] explains these two kinds of potencies. "The elements of this corporeal world have each its own definite force and qualities which determine what each can and cannot do; what can be made of each and what not. This is the reason why the bean does not spring from wheat, nor wheat from the bean, nor a man from an animal, nor an animal from a man. These different modal activities are not merely in God but are infused and incorporated into created things." This is the active potency.

"But besides this ordinary mode of acting, God gave them another, by which their nature should be subject to His more potent will." As an instance of this passive potency called into play by the more potent will of God, he then cites the blossoming of Aaron's rod as related in Numbers, 17:8.

Such, in broad outline, is the system of St. Augustine; but when he came to apply it to the different orders of creatures, he was far from satisfied with it. So far as the inorganic world was concerned, as also the rise and development of vegetable life and the lower forms of sensitive life, there was no difficulty. The case was different, however, when he came

[19] De Pot., Q. 4, Art. 2.
[20] *De Gen. ad Litt.*, L. 7, C. 17.

to consider the origin of quadrupeds and the body of man. Concerning the first he became doubtful and said (V, c. 23): "As regards animals it can be uncertain whether they first arose and produced sperm or were generated from it; in either case, at all events, they both came from the earth." Finally he made an exception to his system in the case of man, and decided that it was more credible that man was formed full-grown. Thus, in B. VI, C. 13, he proposes the question—"How did God make man from the slime of the earth,— suddenly in perfect age, that is, in youthful manhood, or as He now forms him in his mother's womb? Whatever the way, God did what best suited His omnipotence and wisdom." To prepare the way for his solution of the question, he describes the ordinary way in which wine is made through the slow growth of the vine and the ripening of the grapes, on the one hand; and the instantaneous change made by Christ of water into wine, on the other, the two ways in which God acts on creatures: by concurring with the active potency of the vine in its ordinary growth and productiveness; and by a special impulse of His power acting on the passive potency of an element, thus causing it to do instantly what it could do but slowly or not at all by itself. He concludes, (C. 18) "that it is more credible that man was produced in the latter way, and hence arose in full maturity."

Why did St. Augustine depart from his system in the case of man? From what he says above it is evident that he did not do so because he considered it impossible for man to rise from the earth in a nascent state. Why then? One reason would be that such an opinion was contrary to the almost unanimous teaching of the other Fathers; but as he was not deterred by their teaching from forming his own theory of the meaning of the six days of creation, it is not likely that he would depart from his system on account of what others held. Probably the real reason was that he could not devise any expedient which would satisfactorily explain how a nascent human being could obtain the nourishment necessary for its growth, and be protected from harm until it was sufficiently developed to take care of itself. Then there was the question of acquiring a language. In Holy Scripture man is described as able to speak fluently right after his creation.

To sum up, then, St. Augustine held, first that plants and the lower forms of animal life arose through the exercise of the active potency of the earth; secondly, that quadrupeds may or may not have so arisen, and thirdly, that man arose from the earth through a special impulse of God's creative power in the full bloom of manhood and endowed with knowledge and the full command of a language.

The briefest and best vindication from the charge of teaching or favoring evolution, in my opinion, is that given by Father Urraburu in his *Psychologia,* Vol. I, Book II, C. 2, P. 534, as follows: "St. Augustine teaches in several places in his *De Genesi ad Litteram* that God, when He created all things, fertilized matter with His power so that in its proper time it might produce the first organisms of the living, which afterward, by their own proper seeds, would beget other individuals of the same species; and in this sense he contends that God created all living things at once, namely causally or in active potency, inasmuch as He then endowed matter by His word with the efficiency to produce them in act afterward. Elsewhere he expressly points out that, in the beginning, God created all the kinds of living creatures; so that He would fashion no new species thereafter, but only individuals of the genera or species then created; and that the contrary could not be asserted without going directly against Scripture. Finally he expressly teaches that living creatures generate individuals similar in species, so that they may continue in their offspring; and because they are 'infirm and mortal' they preserve their species by generation."

"But all this is contrary to the theory of evolution; therefore St. Augustine did not favor it in any respect."

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INFORMAL ENGAGEMENTS.

Synopsis.

I. Introduction: limits of the present discussion; history of the legislation.
II. The common view of the authors that an engagement to marry without the formalities of Can. 1017 are of no binding force in conscience.
III. Suggested arguments for the opposite opinion.
IV. Conclusion. With a certain reluctance one is forced to adopt the common teaching.
Dr. O'Donnell, an exponent of the opposite opinion.
Practical conclusion: the faithful should be urged to observe the canonical form.

I.

AMONG the minor intricacies of matrimonial legislation, the law relating to betrothment offers considerable difficulty. The canonical "form" of the contract introduced with *Ne temere* has been incorporated in the Codex, but the diriment impediment of "publica honestas" which used to arise from valid betrothment is suppressed, and all sorts of complicated questions concerning this and other details of the contract are discussed by the canonists. It is not the purpose of this enquiry to discuss any of these matters, because, in ninety-nine cases out of a hundred, people do not become engaged with canonical form, and the questions treated at such length by the authors do not arise. But there is one question of far-reaching importance which seems to receive very scant treatment.

If one looks at any modern manual it will be found that the author quite distinctly asserts that no obligation in conscience of any kind arises from the promise of marriage, no matter how solemn and deliberate it may have been, unless the promise is crystallized in the canonical form of Can. 1017 which states: "A promise of marriage, whether unilateral or bilateral, that is, sponsalitial, is null *in both fora*, unless it is made in writing, signed by both parties, and by either the parish priest or the Ordinary of the place, or at least by two witnesses". The doctrine is a bit startling. A forthcoming marriage may be announced officially in the newspapers, and regarded on both

sides as binding in honor and decency; yet if the canonical formality is lacking, there is no internal obligation to stand by the promise made, or even to indemnify the injured party for damages sustained by its non-fulfilment. This is the point it is proposed to analyze in the present discussion. And first, a word about the origin of the legislation.

In the early Church betrothals were invested with religious rites, and gradually gave rise to the diriment impediment of "publica honestas". If carnal intercourse supervened, matrimonial consent was in some cases presumed, and was recognized as valid matrimony in Canon Law until abolished by Leo XIII.[1] But although the promise was always regarded as a most sacred thing, it was not invested with any recognized "form" until recent times. Bishops often petitioned for legislation on the matter, but did not succeed in obtaining it.[2] The civil law of Spain dating from 1803 invalidated all betrothals, unless drawn up in documentary form and witnessed by a notary, and this enactment was universally observed by the Church in Spain and approved by the Holy See, 31 January, 1881. It was extended to the whole of Latin America in 1900, and finally a similar provision was made for the whole Church and promulgated by the *Ne temere* decree in 1908: "Ea tantum sponsalia habentur valida et canonicos sortiuntur effectus, quae contracta fuerint per scripturam subsignatam a partibus, et vel a parocho, aut a loci Ordinario, vel saltem a duobus testibus" (*Ne temere*, § 1). After the promulgation of *Ne temere* most of the commentators, following the common interpretation of the local Spanish law, held that betrothments lacking the canonical form were of no binding force in conscience. A minority however held the opposite view as being more in accordance with natural justice and also with the wording of the decree.[3] But even this small minority practically vanished altogether on the publication of the Codex, since it was considered that Can. 1017 had settled the disputed point. We will first examine the common teaching of the authors, and then see whether there is still anything to be said in favor of the opposite view.

[1] *Consensus mutuus*, 10 February, 1892.
[2] *Coll. Brug.*, XI, p. 654.
[3] De Smet, *De Matrim.*, pre-Codex ed. § 7.

II.

1. A party in an informal betrothment may be bound in conscience to repair any injury done through "injusta damnificatio". For the purpose of argument we may take it for granted here that there is no ground for restitution on the title of violated promise. The case we are considering is one in which the promise of marriage is qualified by some deceit, fraud or injustice, and the ordinary principles of justice must run, even though the promise as such is of no effect owing to the lack of canonical formalities. It is of the utmost importance to bear this distinction in mind, as quite a large number of cases turn on its application; and if one is not wary, the common doctrine which deprives an informal promise of all effect will be applied with flagrant injustice. Thus if a man induces a young and inexperienced girl to commit sin with him on the understanding that marriage will follow in due course, she would certainly have a claim on him for the reparation of the injury. Whether he would be bound in conscience to marry her is a further question which we need not discuss; it suffices for our purpose to insist that he is bound in conscience to repair the injury, not on the title of his promise but because of the unjust element of seduction, even though in the external forum he may be free.

2. But the gist and centre-point of the whole matter is reached when there is a simple promise of marriage without any element of unjust damnification. It may be objected that there is always some injury, especially for the woman, if an engagement is broken off. This is the precise point of difficulty. The practically universal teaching of the authors, in allowing no binding force in conscience to an informal engagement, implies that there may be "damnum" but no "injuria". Injury could only arise from a broken contract, but in this case there is no valid contract. It must be admitted that a contract which is closely connected with the sacrament of Matrimony most certainly comes under the legislative authority of the Church, and the Church for cogent reasons has decided that engagements to marry without the legal formula are completely invalid: "irrita pro utroque foro" (Can. 1017). What are the reasons for this invalidating law?

(a) Private engagements to marry are usually made impetuously and unthinkingly. In a more reflective mood one of the parties realizes that the marriage is altogether unsuitable, but feeling bound by the engagement the union is effected with unhappy consequences.

(b) Secret engagements offer no proof whatever of the contract being made. One of the parties asserts its existence, the other denies it, and interminable difficulties and dissensions arise.

(c) Women are frequently lured into sin by an informal promise of marriage made to them privately. If the man refuses to stand by the contract they have no redress whatever. The only efficient way to prevent the injustice is to secure a public record of the engagement.[4]

(d) All these and other reasons are, *mutatis mutandis*, exactly similar to the reasons which urged the Council of Trent to abolish clandestine marriages.

There is, however, a further point which goes more deeply into the espousals contract. It may be seriously doubted whether many private undertakings to marry are, strictly speaking, promises at all; they are rather the expression of an intention and, at least in their external form, do not necessarily imply an onerous and bilateral contract.[5] On the other hand, if we look at the *intention* of the parties, it would in most cases be quite evident that the sponsalitial contract is meant. Still, before a person can be held responsible for a contract of this kind, it is clearly desirable that its terms should be expressed beyond all doubt, and the Church safeguards this by the invalidating law.

It would be unnecessary to quote extracts from the authors, as there is practical unanimity in teaching that informal betrothments do not bind in conscience. The reasons when adduced are the same as those used in the treatise on Justice regarding invalidating laws; and in this case there is the additional fact that it is the obvious and plain meaning of Can. 1017. Writers like De Smet, who took the opposite view when interpreting *Ne temere*, have abandoned it after the Codex was promulgated.[6]

[4] *Coll. Brug.*, XIII, p. 53.

[5] Cronin, *The New Matrimonial Legislation*, p. 34.

[6] De Smet, *De Matrim.* § 12; Prümmer, § 718; Capello, III § 114.

III.

In the face of such universal teaching one might be reckoned a cantankerous person even to hint that the opposite opinion has something to be said for it. The writer of the present article does not hold a brief in its defence; on the contrary, a teacher of Moral Theology is so comforted in finding a real "consensus doctorum", that he has no inclination to pick holes in it. Nevertheless the common doctrine in this case does cause a little misgiving to many people, and one would like to see whether there is any loophole of escape. For, after all, no matter how grateful we may be for the Codex and the "consensus doctorum", fidelity and honor are still virtues which we should be very sorry to part with. The arguments both on the general doctrine of "invalidating laws", and more especially their particular application in this connexion, are strong and cogent; yet I imagine most of us, if confronted with a man engaged to be married deliberately and indisputably, would hesitate to say to him: You may leave your prospective bride and become engaged to someone else; the Church teaches that you need have no qualms of conscience, since your engagement was not recorded in writing and witnessed. Although quite conscious that the weight of theological opinion is on the other side, I would suggest the following considerations.

1. There is a certain parity between this question and that of wills which are legally invalid although the testator's intention is certain. It is an extremely intricate and disputed point. The majority again teach that they are to be considered as invalid in conscience, but quite a respectable minority differ.[7] The Codex lays down the principle that legacies for ecclesiastical purposes, even though the will is lacking civil formalities, must be executed according to the will of the testator: the principle applied is exactly the opposite to that of informal betrothals. It is true that in one case the invalidating law is civil and in the other it is ecclesiastical; but are we not entitled to solve the contradiction by reasoning as follows. Invalidating laws are to be considered binding in conscience whenever the circumstances foreseen by the legislator are present. Thus, a will can be considered void in conscience, if, for ex-

[7] Cf. St. Alphonsus, III § 927;—Billuart, *De Contr.*, Diss. II, a. 3.

ample, the absence of witnesses suggests the fear that the testator was not entirely free. In a similar manner an informal betrothment is to be considered of no effect, whenever the circumstances mentioned above, in II a-d, are judged to be present. The widest latitude could be allowed in coming to a decision that the conditions are realized.

2. It could also be maintained that the invalidating force of Canon 1017 only operates in the internal forum, when the parties knew of the law and decided not to observe its provisions. Ignorance would not of course make the contract valid in the external forum, but there seems every reason why it should do so in the forum of conscience.

3. Granted the weakness of the two preceding points—a weight of argument could be brought against them—there remains at least the solid and unassailable principle, that the ultimate guide of conduct for the individual is his own conscience. Its dictate must be followed even when it is erroneous, and even (St. Thomas teaches) against the precept of authority.[8] It does not seem that, even assuming that the common interpretation of Can. 1017 is the true one, it is a matter on which the ordinary non-theological conscience would be invincibly erroneous, and that in many cases a man would be doing violence to his conscience in taking advantage of the common teaching. It could be maintained that, *ceteris paribus*, one should hesitate before enlightening a man's conscience on this point.

IV.

After a very thorough search of the post-Codex authors, it must be confessed that, with one exception, none of them presents any case for the point of view just presented. The exception is Dr. O'Donnell, who used to be a frequent contributor to the *Irish Ecclesiastical Record*. Even after the Codex he maintained as his personal opinion that the contract, though informal and void in the external forum, could still be regarded as valid in conscience: "And we imagine that any priest, called to define the Catholic attitude . . . would find it hard to commit his Church to an official indifference to honor and de-

[8] 1-2, 19, 5; Lect. II & III, Rom. XIV; *De Veritate*, 17, a. 3.

cency".[9] In a later number, after quoting Sabetti-Barrett as representing the common opinion, he says: "We think the teaching is wrong—that there is an obligation in fidelity, trust, decency and honor. So long as these remain virtues, their violation can be nothing but a sin".[10] A recent short answer to a correspondent, which is not over Dr. O'Donnell's signature, solves the difficulty according to the common opinion.[11] It would be interesting to have an argued case from this learned author, for the arguments of III supra are not to be taken as his.

In accordance with the very admirable rule of this journal, difficulties should not be presented unless some solution or remedy is also offered. I would suggest that in spite of all the instinctive tendencies which urge us to adopt the view of III supra, yet considering the plain meaning of the canon and the universal teaching of the authors, one is forced to adopt the common view. The injustice to which it might give rise can only be met by making known to the faithful, especially young people whose thoughts are turning toward marriage, the law of Canon 1017. The average parish priest in the range of my experience is surprised if asked to witness an engagement, whereas he should really make it his business to insist that the formality is observed. This appears to be the wish of the Church, and if it were insisted upon, the faithful would very quickly become accustomed to it. They all appreciate the fact that marriage is invalid even in conscience without the Tridentine form. A similar well-grounded conviction with regard to betrothment is not only advisable but necessary, in order that the teaching of the Church should not be made to encourage infidelity to the plighted word.

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[9] *I. E. R.*, XI, 463.
[10] *I. E. R.*, XIV, p. 490.
[11] *I. E. R.*, XXIV, p. 522.

THE RECENT (1920) CENSUS AND CATHOLIC GROWTH.

RECENT discussion in the press referring to the growth of Catholic population in the United States has caused some alarming statements tending to show an abnormal falling-off in numbers. Not many of us were prepared to hear, for instance, that the Catholic population of New York State increased only nine per cent in the last decade, notwithstanding the immense numbers of immigrants annually locating there; or that Catholics, in the United States, of Irish and German origin are to-day fewer than ten years ago. There has, however, been of late years a marked concurrence of opinion in this direction. No one giving the matter close attention fails to notice that in numbers we are much behind what we ought to be.

The State Department volume entitled *An Abstract of the Fourteenth Census* sheds considerable light on the question. True, it has no figures whatever classifying according to religious profession, but its detailed information on nationality, place of birth, and parentage, enables us to arrive at estimates fairly accurate regarding religious classifications also. For one-third of the immigrants from Germany, four-fifths of those from Ireland, and nearly all the French Canadians may be reckoned Catholic. Again, of those designated Poles, Italians, Austrians (Hungarians excluded), we may claim at least ninety-five per cent. On these and similar bases of calculation we may arrive at the approximate Catholic population of nearly every state and city in the United States.

The figures most serviceable are those relating to foreign population in a wider acceptance of the term. Under this designation the census includes

1. those of foreign birth;
2. natives of the United States whose parents were born in another country;
3. natives of the United States, one of whose parents is foreign-born.

Just here one cannot go any further without noticing the startling information that, according to the census of 1920, the foreign Catholic population of the United States went above sixteen millions. If we accept the *Official Catholic Directory* total of 18,654,028, there remains only two and a

half million Catholics who are not foreign-born. If we prefer the 20,738,447, claimed by Mr. J. H. Meier as the most accurate estimate attainable, there remain only four and a half million Catholics who are not foreign-born.

What Our Numbers Should be.

With the figures available we may divide our present Catholic population into four classes:

1. descendants of Catholics residing here in the early decades of the country;
2. descendants of those recorded as foreign-born in 1860;
3. present foreign-born population;
4. many immigrants who arrived here between 1860 and 1920 are dead—some of them long since. The third and fourth generation of their posterity form a class by themselves.

These four classes are mutually exclusive or nearly so.

A rough estimate of the first might be safely placed at a million.

The census of 1860 gives two and a quarter million foreign-born Catholics. Allowing thirty years for a community to double its numbers by natural increase alone—a reasonable growth under normal conditions— those two and a quarter million in 1860 should be represented by nine millions in 1920.

There are, of course, absolutely no records dealing with the fourth class; we can only guess. But since immigration from Ireland, Germany, Poland, Austria, Italy, and French Canada was reaching the high-water mark during most of the decades intervening, four millions would seem a conservative estimate.

Thus, had our natural increase been equal to that of other countries, the four classes above should have given us in 1920 a total Catholic population of thirty millions.

Leakage not the Cause.

That we are far behind no one can doubt. What has really happened? Have there been perversions in large numbers? This is sometimes maintained, especially because of the appearance of names decidedly Catholic among lists of persons prominent in Methodist and Baptist activities. The leakage manifesting itself in this way is probably much smaller than might

at first sight be suspected. A Kelly, or a Burke, or a Shea, engaged in railroad building a hundred years ago, finds himself in a district entirely non-Catholic. His occupation or some business opportunity decides him to make his permanent residence there. He marries a non-Catholic and a large family grow up adhering to the religious persuasions of their mother. Descendants bearing his name may to-day number over a hundred. A few scattered cases of this kind would account for a great deal of the alarm prevailing in reference to defections.

Why Increase has been so Slow.

If the Catholic population of the country is much below what one should expect, not leakage so much as failure to multiply is accountable. Unfortunately an immense majority of United States Catholics is now and has been at all times located in cities. That natural increase does not obtain in cities is no longer a matter of debate. Students of sociology are unanimous in proclaiming it. In the *Catholic World* of 1924 this conclusion is put forward in the following terms "A distinguished Jesuit biologist of Germany remarks that even Catholic Cologne, if left for three generations without recruits from country districts, would be a desert."

To substantiate the doctrine as applied to cities of this country, we need no further evidence than the 1920 census. The total population of the country is given as 54,304,603 urban and 51,406,017 rural. Corporations, municipalities, 2,500 or over, are considered urban; everything else is rural. The surprising announcement is in reference to those under nineteen years of age. Of this element of the total population, the rural possesses almost four millions more than the urban. Even this does not describe conditions. Of persons between the ages of nineteen and forty-four, the normal ages of parenthood, the urban population exceeds the rural by more than six millions. Or roughly, in the urban population there are twenty-three millions of parenthood age and nineteen and a half million under nineteen years; while in our rural population there are seventeen millions of parenthood age and twenty-three and a half millions under nineteen. The solution, then of a simple question in proportion reveals that seventeen million of parenthood ages in country districts will have almost

as many children under nineteen years of age as would thirty million of parenthood age in the urban communities.

Nor is this all. It is generally agreed that large families of children in our cities are most commonly found in the first generation of foreigners, that is to say, the children of parents who came from rural districts. Imagine, then, a city in which all of parenthood age are city-reared. How very diminished would likely be the number of those under nineteen.

Since at least three-fourths of the Catholics in the United States are and have been urban residents, the explanation of our failure to increase is not far to seek. In accounting for foreign-born in the wider sense of the term, the 1920 census states that 83 per cent of Irish are urban residents, of French 70, Austrian 74, Italian 85, Spanish 74, Portuguese 72, and French Canadian 77.

There is still another aspect of this question that must not be overlooked. We claim, and claim justly, that advocates of birth control have no influence among our Catholic people. Notwithstanding this, it is the non-Catholic portion of the United States which as a whole shows the greater natural increase. What would be the result to-day had those whom faith has preserved from race suicide tendencies been at all times rural residents?

Continuing Predominance of British Names.

Another circumstance, constantly coming into evidence as one studies the census of 1920, is worthy of close attention. None can fail to remark the overwhelming number of British names designating persons of prominence in every sphere to-day. Lists of senators, legislators, jurists, university professors and presidents, etc. sound much as in colonial days. This is all the more remarkable when we consider that throughout those one hundred and fifty years, immigrants from England and Scotland have been few in number in comparison with the large quotas constantly arriving from other European countries. Apparently even to-day it is chiefly descendants of the old colonial population who rise to prominence in this country. What is the explanation?

Are we to find the answer in statements, reiterated constantly and everywhere, to the effect that extraordinary high percen-

tages of the successful in every walk of life come from rural districts? It is a fact that, in the rural population from coast to coast, two or three states only excepted, colonial descendants predominate. In the opening up of new states and territories, the lead has been taken by American people moving Westerly and Southerly, rather than by those we rank as foreigners. As a result of this, 89 per cent of the white farm population of the United States, according to the 1920 census, is native. The foreign-born are found chiefly in cities. Descendants of the old colonial stock hold the land; descendants of the old colonial stock largely monopolize positions of prominence.

See what all this means. A non-Catholic population has been on the land from the beginning. They multiplied as rural people do. They gradually got possession of the land, or the greater part of it, in almost every state. Their sons in each generation were the men of vigor, ambition, industry, and stability, who controlled the great interests of the nation, and one by one succeeded to positions of influence and power.

Who are City Catholics?

Before dropping this subject, I should like to quote a few more figures that seem replete with significance. Some of our older and larger cities had a numerous Irish Catholic population two or three generations ago. The hope that their posterity would to-day be filling those same churches, and many others as well, seems sadly frustrated. In these very cities the Irish Catholic population continues largely foreign-born. According to the 1920 census, there are in New York (Brooklyn not included) 617,000 born in Ireland, or the children of Irish parents. Of this same description Philadelphia has 222,000, Chicago 200,000, Boston, proper (exclusive of its several populous suburbs) 175,000, Jersey City 47,000, Providence 42,000. Add to these the influx of Catholics of Irish origin from towns and country places in the United States, from Canada and elsewhere; what margin is left to represent the posterity of congregations sixty, fifty, forty years ago? The census of 1860 gives the city of New York a population of 1,174,779. We can safely suppose 200,000 of these were of Irish origin. A normal natural increase would give us to-day 800,000 descendants of those 200,000. Where are they?

May we go still farther and venture into prophecy? In 1920 there were in New York 204,000 born in Ireland, 146,000 born in Poland, 225,000 in Austria. In Chicago 57,000 born in Ireland, 138,000 in Poland, 82,000 in Austria. In Philadelphia, 65,000 born in Ireland, 31,000 in Poland, 28,000 in Austria. In Boston, proper, 57,000 born in Ireland, 8,000 in Poland, 59,000 in Canada. A very large proportion of this total is Catholic. How many of their posterity will be swelling Catholic congregations anywhere fifty or sixty years hence?

M. V. KELLY, C.S.B.

St. Thomas' College, Houston, Texas.

ADULTERATION OF WHEATEN FLOUR.

I.

IN 1897 (29 Jan.) Pope Leo XIII at the request of the Holy Office issued a "decretum sanationis" on behalf of an Ordinary who in making his diocesan visitation discovered that for several years past a number of his priests had purchased from local firms wheaten flour for making the altar breads, which flour upon being tested was found to be largely adulterated with non-wheaten material. The priests had used the flour in good faith for the celebration of Mass, without suspecting that it might affect the validity of the Holy Sacrifice for which stipends had been accepted by them.

Some years after this the Eucharistic congresses in different parts of Europe took note of the widespread adulteration of wheaten flour, and proposed means to control the output and purchase of flour for the making of altar breads, since on it depended the very existence of the Blessed Sacrament in our churches.

At one of these congresses Bishop Maes of Covington took up the question of our American wheat, since it was conceded that abundant wheat crops were at our disposal to guarantee the necessary supply of pure flour, unless commercial agencies interfered with it. He not only gathered the necessary data on the subject but applied to various officials of our Government and to reliable laboratories which were interested in the manufacture and sale of wheaten flour, here and abroad. It was found that, while adulteration is perhaps less extensive in

the United States than in certain parts of Europe which depend for the supply of wheat upon export from other countries, a large proportion of flour sold as wheat in the States is mixed with Indian corn and other vegetable products, such as bean meal, rice, etc., less expensive or more easily obtained.

Bishop Maes published the details of his inquiries at the time in the ECCLESIASTICAL REVIEW (December, 1906), a summary of which is reproduced below as it indicates the character, and to some extent the continuous need there is to watch the same difficulties confronting our clergy who are solicitous for the safeguarding of the most important act of worship in the Catholic religion.

Since 1906 the production of wheaten flour in the United States has not risen very considerably. It was about 750 million bushels then, whereas in 1924 it amounted to 850 million bushels according to the official report of our Agricultural Department. The price, however, which had risen during the war to almost four times the normal of twenty years ago, is much higher to-day than it was then. The grinding of wheat in American grist mills keeps the same proportion, and it is here that adulteration is systematized. Our export of wheaten flour to-day is not much higher than it was in 1906, though shortly after the war it more than doubled in quantity. Meanwhile there has been a considerable rise in the import of wheat from South America (Argentina, Chili, etc.), Canada, Australia, and British India. Russia, Roumania, and Bulgaria are the other chief exporting countries in Europe at present.

In view of the facts involving the danger of not obtaining valid material for altar breads, and thus jeopardizing the celebration of the Holy Sacrifice, Bishop Maes suggested that episcopal or diocesan statute confine the making of hosts to the charitable religious institutions of the diocese—the profit derived therefrom to be spent on works of mercy to which the institutes are devoted. The Benedictine Fathers at Westmoreland had already set the example of such activity. Similar centres of wheat supply and the making of altar breads had been established by religious, such as the Sisters of the Good Shepherd, elsewhere. But the danger of commerical enterprise and the growing need of supplies in this important field of Catholic

Church administration make a new source of safeguard most welcome. We therefore gladly direct the attention of bishops and priests to the agricultural industry conducted by the Society of the Divine Word at Techny, Illinois (*St. Mary's Mission House*), already advertised in a number of our Catholic weeklies. The institution offers guaranteed pure wheaten flour for the making of hosts. Under the personal supervision of the superiors

such flour is put up in sacks containing 24-25 pounds and 49-50 pounds (the variation indicates an allowance for the weight of the bags). This flour is prepared from wheat raised by the brothers on the Techny farm, and it is carefully ground and sacked upon their own premises. Every possible care is taken to make this flour absolutely pure in every particular. The whole project has no thought of commercial advantage whatever back of it. The flour is prepared solely as a spiritual service for those priests who are anxious to be certain as to the quality of the product used for the hosts which they require. The flour sells at five cents a pound—shipping charges extra.

In soliciting the coöperation of our clergy with the above effort to secure pure wheat flour for the altar service we are seconding the self-sacrificing and beneficent mission work of the Fathers, while procuring a safe method to guard the sacredness of Eucharistic worship.

II.

The following is a part reprint of the late Bishop Maes's findings on the subject of procuring pure wheaten flour, with special reference to the needs of the American clergy.

At the Eucharistic Congress held at Lourdes in 1899 the Rev. Fr. Mermillod asserted that after a careful and conscientious survey of the adulterations of wheaten flour, practised by retailers as well as by millers, he had ascertained positively that many foreign substances were used to reduce its first cost or to increase its bulk; the aim being, of course, to add to the profits of its sale. Already in 1861 an expert reported officially that of one hundred samples of bread collected promiscuously in a large city, only thirteen were free from admixture with other substances, some deleterious, others of inferior quality. The more honest merchants mixed the wheaten flour with flour

of rye, oats, and beans, peas, rice or potatoes, claiming that such admixture is not injurious to health. We know, however, that such admixture is always illicit and may result and does often result in the invalidity of the element of bread required for the Holy Sacrifice. But more unscrupulous dealers go much farther; they use pulverized bones, chalk, lime, plaster, ashes, alum, even sawdust, as a mixture, and combine talc and other stony substances with the wheaten flour to enhance its white appearance.

The many condemnations of millers and merchants for adulteration of wheaten flour, with potato flour, plaster, etc., in France and elsewhere, prove the truth of Fr. Mermillod's contention. Being a practical man, he prevailed upon a religious community of the diocese of Annecy to buy a mill property in his neighborhood. There the wheat is ground under his own supervision; his Bishop and the Archbishop of Chambèry have advised their priests to get the flour for altar breads from this Eucharistic mill of Anthy-Sèchez.

Impressed by the facts cited by this zealous priest, the Eucharistic Congress of Lourdes passed the following resolution: "We request the Right Rev. Bishops to establish, wherever practicable, mills for the grinding of wheat for Eucharistic purposes *under the supervision of a priest.*"

In 1901 the Rev. Fr. Piat, Professor in the Catholic Institute of Lille, reported to the Eucharistic Congress of Angers that another prelate had acted upon that resolution: Cardinal Couillé, Archbishop of Lyons, who had founded, with the help of a generous benefactress, the *Moulin Eucharistique de St. Camille*. It is connected with the Agricultural School at the Castle of Aix, near St. Germain-Laval, Loire.

At the Eucharistic Congress held at Namur in September of 1902, the Rev. Fr. Seyve, Director of the Agricultural Orphan Colony in Aix, mentioned above, read a report which fully confirms the fact, previously asserted, of very extensive adulterations of flour. He mentions of his own knowledge a quarry where the white stone is ground to a very fine powder, looking for all the world like the beautiful patent flour of our steam flour mills. The owners sell it to flour merchants who retail it to grocers and bakers, guaranteeing immense profits without any danger of detection. This flour is very white, very heavy

and very cheap, thus enabling the dishonest dealer to sell a very superior-looking quality of flour at a moderate price.

Sawdust.

We cull the following from the *Literary Digest* of 14 March, 1903. The scientific ingenuity of these throwers of dust would have given a poetic inspiration to the author of "Le Chat enfariné":

A recent account of "Some Falsifications" contributed to the *Cosmos* (Paris, 14 February) by Paul Combes, informs us that ordinary sawdust has for several years been a favorite ingredient of certain cheap flours and cereal foods, and he gives a recipe for detecting it. Says Mr. Combes:

Very fine sawdust is sometimes mixed with cereal foods, and has at least one advantage—it is no poison. It even constitutes a sufficient food for the larvae of certain insects, but it is quite insufficient for the nourishment of man. It was shown several years ago (1898) that certain suspected cereals contained no less than forty per cent of sawdust.

This adulteration is found especially in wheat flours of inferior quality and also in oat or rye flours, which normally contain cellulose débris coming from the grain itself. Thus it is somewhat difficult to detect.

Nevertheless Mr. Le Roy has attempted to apply to the test the color reaction produced in cellulose by different substances, such as orcin and amidol—well-known reactions, but not hitherto used in this special manner.

He has obtained excellent results by using a reagent that shows in a few seconds the presence of wood sawdust in meal. This has the following composition:

Ethyl or methyl alcohol of commerce.....	150 cubic centimeters.
Distilled water	150 " "
Sirupy phosphoric acid	100 " "
Phloroglucin	10 grams.

It suffices to throw a pinch of the suspected cereal in some of the liquid and to heat it gently. If the flour contains wood, the particles of sawdust will assume a brilliant carmine color—the coloration produced on the cellulose particles coming from the grain itself is absent or slight, at least for some time; as for the starch particles, they remain colorless. The observation may be made with the naked eye or with a strong lens.

A solution of phloroglucin in hydrochloric acid acts too energetically under the same conditions; the difference of color between the particles of wood-cellulose and grain-cellulose is less marked.

Of course M. Le Roy's rapid and sure reagent does not enable us to measure the proportion of sawdust in the flour, but it reveals the adulteration, which can afterward be studied more carefully with the microscope.

Do not such secrets of the trade frequently account for the "no admittance" rules of many manufactories? Our merchants are not more reliable, on the whole, than the old-country ones—as a rule non-Catholics are less scrupulous than those of our own faith. When one comes across a confidential cellarman of some leading grocery house who is willing to talk, one will soon find out, as we did, that grinding almond shells to increase the bulk of cinnamon is not the only adulteration practised. Indeed it is one of the most harmless frauds as compared with certain others. We have known wine manufacturers who advertised their wares as specially prepared for the Altar, who, in talking freely and sincerely about the purity of their Eucharistic wine, said in perfect good faith that, of course, a little sugar and spirits had to be added in order to make it keep and render it palatable. We know that the Roman decisions on this matter allow a low percentage of such; were these decisions scrupulously followed?

Only the other day we came across a statement culled from a commercial report of 1902, which made us gasp. It is well known that Marseilles, in southern France, is the largest market of *pure olive oil* in the world. Well, in 1902 Marseilles imported from the United States of America nineteen thousand tons of *cotton-seed oil!* That is, thirty-eight million (38,000,000) pounds. And a great proportion of that enormous quantity of oil is re-shipped to the United States. We hope that the firms who guarantee the oils they sell for the use of Bishops on Holy Thursday, namely, for the Consecration of the Holy Oils, do not import their genuine article from Marseilles. If they do, let them be very wary and very careful with whom they deal. Thank God, neither the sacred Priesthood nor Baptism depend for their validity upon the genuineness of the olive oils these gentlemen furnish; but that the validity of the Sacraments of Confirmation and of Extreme Unction is at stake, is the common teaching of theologians.

MILLER AND STOREKEEPER.

To return to the purity of flour for Altar Breads. When we remember the reputation of the old-time miller for dishonesty, have we not reason to inquire carefully into milling methods? He had not stolen his reputation; the folklore which represents him as the last one to go to his duty on the last day of the Easter season, bringing in the inkstand to the pastor, that is, the last one to be enrolled on the list of Easter communicants—is rather founded on fact. True, the old-fashioned grinder of the windmill has disappeared. But have we reason to believe that his brother of the steam-mill is more honest or has as many reasons to be honest as he had? Does not the fact of wholesale trade and of mills of immense daily capacity make fraud easier and more likely?

It may be urged that we have to rely on somebody and that we have all the possible guarantees as to the purity of the flour used, because the Altar Breads are obtained from some Religious Community. But are not those good souls, so trusting and with such a high sense of charity and truth, more liable to be imposed upon than people of the world? The Sisters, of course, fully realize the necessity of pure and unadulterated flour in the making of Altar Breads for Holy Mass. You may rely on the special care which they bestow on the manufacture of them; but can you rely as much on their business capacity? Their reverence for the Holy Sacrifice makes them anxious to secure beautiful flour that will bake fine white hosts; their love of poverty leads them to patronize some flour dealer who is very kind, who sells to them at cheaper rates than other retailers do and who makes an occasional donation to the Community. How does the man make both ends meet? Where do his profits come in? The good Sister is without guile. Should she be bold enough to ask whether he sells genuine wheat flour, the merchant's readiness to swear that he has nothing but pure unadulterated flour in stock frightens her; she would not dare to entertain the least suspicion of the honesty of so kind and religious a gentleman!

The retailers may indeed be in good faith. We do not doubt that many are; but the most honest of men, even among Catholic merchants, do not always attach to these things the importance which we do and which they ought to do.

In America.

Here in America our best guarantee of the purity of the wheaten flour on the market is the fact that wheat is plentiful and cheap. When we were preparing this article we availed ourselves of the professional experience of the Hon. Scott Bonham, attorney for the Ohio Dairy and Food Commission at Cincinnati, and he expressed the opinion that adulteration in wheat flour in the United States, if it exists here at all, consists in mixing other grains with the wheat, and that even such fraud is rare. He instances the fact that wheat flour for the Southern market is occasionally mixed with corn meal to cater to the well-known taste of the Southern for the staple product south of Mason and Dixon's Line.

Remembering the very interesting information which Professor J. N. Shepard, Dairy and Food Commissioner at Desmet, South Dakota, had imparted to the "Sixth Convention of the National Association of Dairy and Food Commissioners," held at Portland, Oregon, in July, 1902, Mr. Bonham submitted for me the following questions to this chemist, who is an expert on the value of wheat and cereal foods. Mr. Shepard's answers follow:

Question 1. — From statistics, out of a stated number of samples of wheaten flour examined, how many were found to be adulterated, and with what?

Answer.—After patient search I must answer your first question concerning the extent to which flour is adulterated by saying that I have found no statistics bearing on the subject. This leads me to believe that the practice of adulterating wheat flour is very little practised. In my general reading I have come across a few solitary instances where adulterations were reported. In one case a white earth was used, but this was promptly suppressed. Again our texts say that corn meal is sometimes used as an adulterant. But this is certainly not practised by any of our large and reputable milling concerns whose trade is so vast that it embraces the entire globe.

Question 2.—Does the process of making *patent* flour take from the wheat grain any of those properties which might result in the flour so produced being other than pure wheat flour?

Answer.—In reply to your second question concerning patent flour I answer emphatically, No. I believe that a little variation exists as between the manufacture of straight flour and patent flour, in the practices of different mills. But as I understand it, the patent flour

does not carry quite so much starch as the straight and is in consequence higher in gluten or muscle-building properties.

In regard to the whole wheat flours, they simply carry more of the bran and shorts than the patent, and personally I do not believe in them. The outer covering of the wheat kernel contains much cellulose which is practically indigestible, and I can see no gain in the addition of such material. Moreover, some extensive investigations I am now conducting lead me to believe that there may be some popular misapprehension in regard to the protein contents of the flour from wheat as compared with the refuse from the usual milling processes. The belief prevails that the bran and shorts carry much more crude protein than the flour and thus that a large proportion of the most valuable constituent of wheat is lost. I am trying to find what becomes of the nitrogen in wheat when treated by the ordinary milling process. While I have not yet summed up my results, I know I have many analyses now completed which show that there is little difference between the protein content of the flour and that of the refuse bran and shorts. I know that the summation of all analyses shows the flour to be somewhat poorer in crude protein, and when all my analyses are considered they may point the same way; but I believe the difference is overestimated in the popular mind.

Question 3.—What particular flour made either in this locality or elsewhere can be considered in every respect *pure wheat flour?*

Answer.—In regard to your third question I would say that any of the leading brands of flour put out by any of the great milling firms of Minneapolis, Duluth, Chicago, Cincinnati, and other manufacturing centres, are strictly reliable.

When kindly forwarding this information to me, Mr. Bonham had reason to say that "we can both feel like congratulating the flour men in this country upon the small amount of adulterations."

U. S. Cereal Bulletin, No. 13.

However, before adopting conclusions, let us turn to "Bulletin No. 13, U. S. Department of Agriculture."[1]

This important document covers the whole field and will repay perusal. Speaking of the adulteration of wheat this Bulletin says:—

[1] Division of Chemistry. Foods and Food Adulterants. Investigations made under the direction of H. W. Wiley, Chief Chemist. Part Ninth: Cereals and Cereal Products. Washington Government Printing Office, 1898.

In this country, where the cereals are so abundant and so cheap, there is little inducement to seek for substitutes for them in the process of bread-making. Many substitutes, however, have been and are still used in different parts of the world . . . . materials which are used for mixing with wheat or rye flour are the meal of Indian corn, dari-corn, oats, barley and sorghum seed.

According to "L'Echo agricole", No. 18, 1897, there are many frauds practised in France by mixing the flour of maize and the flour of rice with wheat flour. It is said that the merchants of Bordeaux mix ten per cent of maize flour and five per cent of flour of rice with the wheat flour.

The foregoing materials all belong to the cereal class. When we pass to another character of substitutes, however, ... numerous attempts have been made and are making for the substitution of pea and bean meal, peanut meal, castor-bean meal, and protein-rich materials which possess a pleasant taste and can be used without exciting suspicion as substitutes for wheat and flour. . . .

In this country also, in many localities there is a practice of mixing maize with wheaten flour with no fraudulent intent. . . .

In regard to the use of Indian-corn meal for mixing with wheaten flour in this country, a prominent army officer of large experience in the Commissary Department, under date of 20 March, 1897, gives the following information:

"The Indian-corn flour used in adulterating wheat flour is especially prepared at at least two mills in this section of the country, one in Cincinnati and the other in Kansas, and such Indian-corn flour is not put upon the market at all. It is made and solely prepared for use in adulterating wheat flours. To an unpractised eye the corn flour made at the Cincinnati mill, without any mixture, could be passed off as a spring-wheat flour. It has the same feel, and the same appearance to the inexpert; of course it lacks taste and color when critically examined, but it is of such a nature that it is difficult to detect it in mixtures, even though in very large proportions."

A method of detecting an admixture of maize meal in wheat flour is described in the *Northwestern Miller* of 19 March, 1897:— "The only apparatus needed is a small piece of No. 14 bolting cloth and a wide-mouthed jar; a fruit jar will do very well. Take a small sample of the suspected flour, such as can readily be held in the hand, and dough it up. Then fasten the bolting cloth with a string or rubber band over the mouth of the jar, thus making a sieve, and gently knead the dough under a trickling stream of running water, holding it

over the sieve. The starch will run off with the water into the jar, and when nothing more can be kneaded away there will remain in the hand a residue of gluten and fiber, which should be dried; and then, in the case of pure wheat flour, this residue will be of an even yellowish color, but with an admixture of only a small per cent of corn flour the residue will be streaky, and when dried out the unevenness is so marked that no one can fail to see it. The corn-flour residue color is a chalky white, and the wheat-flour gluten a dark yellow color. When the glutens are washed out, they may be left to dry out naturally, or the drying may be done in a moderately warm oven or over a heater. For convenience in handling it, it is well to put them on small pieces of cardboard. Instead of kneading the dough in the hand, it may be put directly on the sieve and worked with the handle of a teaspoon. By the method herein described an admixture of as low as 5 per cent of corn flour can be readily detected, and we have detected admixtures of only 1 per cent of corn flour."

We have examined many samples of corn flour, and find that when sifted with a No. 16 sieve very little of the corn flour goes through, while winter-wheat flour usually sifts through; hence we have tested suspected flour by first sifting it and then making two doughs, one of the siftings and one of the sieve tailings. When treated as above described, the difference in the case of mixed flour is marked. The coarser part shows a large proportion of the corn-flour residue.

The feeling of the corn flour is a very good rough guide. It feels entirely different from wheat flour or middlings, and is more like some grades of fine sugar. An expert can tell the presence of a small per cent of corn flour in wheat flour by merely feeling it, but the washing-out test we have described is a certain indication that anyone can readily apply.

The use of potatoes in bread-making is very extensively practised in Europe, and is not unknown in this country . . . but . . . practised largely in private families where the bread is prepared for home use . . . as it is thereby supposed that a better bread can be secured. This idea is probably erroneous.

The use of chalk, terra alba, and other substances of like character in flour is, as far as my knowledge extends, never practised in the United States. Instances are rare of such adulterations in for-

eign flours, but as a rule the price of cereals in this country is so low as to make it of little object to practise this form of adulteration. Of course any admixture of these mineral substances could be detected in the ash of a flour. . . . In the examination of hundreds of flours in the laboratory of this division no instance of such an adulteration has ever been noted.

In the same category may be placed the reports of admixing ground dry wood with flour and meal. Such an adulteration is reported in the *Industrial American* of 15 May, 1892, copied from a newspaper of large circulation. . . .

Since the foregoing was written an article has been published in the *American Grocer* of 15 June, 1898, calling unfavorable attention to an advertisement of "Mineraline" consisting of ground soapstone as an adulterant of flour. . . . .

Of 815 flours examined in the Food-Control Station at Vienna (Austria), 107, nearly fourteen per cent, contained bran, cowpeas, cockle seed, lolium temulentum (darnel), and traces of tiletia caries.

One sample of flour and the noodles prepared from it had bluish green spots, due to an aniline color. . . .

From 1 September, 1892, to 31 August, 1893, ten breadstuffs were examined, of which two were confiscated. One was a cheap bread made from a poor quality of rye and wheat flours together with foreign seeds. . . .

Forty-six flours were examined, of which ten were declared unfit for use or adulterated. A number contained foreign seeds . . . . a cheap flour containing 16.5 ash, mostly sand; an American flour was maize flour with 5.32 per cent ash, of which 0.41 per cent was alum and the rest magnesia, probably derived from magnesia carbonate. One sample of flour contained 1.77 per cent zinc white.[2] (Report, pp. 1285-90, 1332.)

THE HON. SECRETARY JAMES WILSON.

We owe the above document to the kindness of the Secretary of the Department of Agriculture, the Hon. James Wilson. When forwarding the Bulletin he wrote as follows: "Whilst it is true that talc, chalk, and other ingredients have been used to some extent in Europe and perhaps in this country for the

[2] It may be noted that no references are made to the English-speaking countries; only France and Austria are mentioned. It would be useful and interesting to hear from our confrères of England, Ireland and Australia, on this point of adulteration of wheat. I have no doubt but statistics are available in these countries, and as many of the readers of the REVIEW reside in these English-speaking countries a real service would be rendered.

adulterating of flour, it is not believed that this practice is prevalent anywhere at all, at the present time, in the United States."

This statement is authoritative and very comforting. Yet the above extracts of Bulletin No. 13 leaves a margin of doubt about the purity of some of our American brands of flour. This has its weight in a matter of such essential importance as the absolute purity of flour used to make the breads for the Holy Sacrifice of the Mass, since upon it depends the validity of the Consecration.

The danger of adulterating is certainly not as great or as common in the United States as it is in Europe; hence it does not call for any urgent or general action on the part of our American Bishops. Nevertheless, as is seen, we must make our reservations in accepting the congratulations of Mr. Bonham and the tabulations of the chemists.

Wheat Paste.

Occasionally one gets very peculiar and striking sidelights on questions of this kind. I was talking with an American Bishop on this important matter and expressing my views. The prelate became reminiscent and said:—

"A few years ago I visited a book-bindery in Richmond, Va., and the proprietor did the honors of the shop. Our conversation drifted naturally to book-binding, and the subject of paste was eventually mentioned. The man remarked that men of his trade were about the best judges of the quality of wheat flour, because a poor flour makes a bad paste and they needed the best article to do creditable work. 'I have tried many brands,' he said, 'and whilst I have used many kinds for every-day work, when I have a fine job on hand, I always get my flour from the Rev. B— (mentioning a preacher living in Virginia, and known throughout the countryside for his strict, old-fashioned honesty). 'I have to pay more for it, but the preacher grinds the wheat himself, and the flour is absolutely pure. To-day I use no other. I get the best.' Would it not be good business sense and good religion besides to follow the example of the bookbinder and, supreme interest at stake, to get the very best?"

In Canada.

How shall we get it? An essential question indeed. A Canadian priest told me that many priests of the Diocese of Montreal get their hosts from Religious Communities. These buy their flour from the grist mill built at La Rivière des Prairies, by the Sisters of the Good Shepherd. The mill is known far and wide as the *moulin du Crochet.* The Sisters make a yearly collection of wheat among the farmers and grind that wheat for the Convent Altar-Bread Trade exclusively.

The Sisters of Hotel-Dieu do still better. Following the edifying example of Duke Wenceslaus of Bohemia, who with his own hand sowed and harvested the wheat, and gathered and pressed the grapes, destined for the Holy Sacrifice, and presented them to the priest when serving Mass—they have set apart one of their own farms for that purpose. They raise their own wheat and have it ground into the pure wheaten flour which they use for the manufacture of Altar Breads.

In the United States.

We all remember the thick, coarse-looking hosts, with rough, uneven edges which make many a priest nervous at the Breaking of the Bread, lest a particle glance away under the sudden, crackling cleavage. The smaller hosts of that kind leave such a large accumulation of particles at the bottom of the ciborium as to annoy the priest distributing Holy Communion and appal the one who has to purify the sacred vessels.

In olden days, when the missionary had to use a batter made in the kitchen, bake it himself, often between two flat irons, and cut the breads with scissors or knife, there was a reason for putting up with such poorly-made material for the Holy Sacrifice. Can the same excuse be alleged to-day for such unsatisfactory hosts? We do not think so. We doubt whether there is a single mission in the States without mail for twenty-four hours, with the exception of Alaska and two or three of our far Western states. The most forsaken and lonely missions of the Far West and South are readily reached within a few hours from the nearest railroad station or express office. Practically all priests can procure their hosts from some convent.

Analecta

SUPREMA SACRA CONGREGATIO S. OFFICII.

I.

DECRETUM.

DAMNANTUR OPERA SAC. DOCTORIS IOANNIS HEHN "DIE BIBLISCHE UND DIE BABYLONISCHE GOTTESIDEE", ET "WEGE ZUM MONOTHEISMUS".

Feria IV die 1 iulii 1925.

In generali concessu Supremae S. Congregationis Sancti Officii Emi ac Revmi Dñi Cardinales, fidei et moribus tutandis praepositi, praehabito DD. Consultorum voto, damnaverunt, proscripserunt atque in Indicem librorum prohibitorum inserenda mandarunt:

Volumen: *Die biblische u. die babylonische Gottesidee. Die israelitische Gottesauffassung im Lichte der altorientalischen Religionsgeschichte*, von D. DR. JOHANNES HEHN, o. Prof. an der Universität Würzburg;

atque libellum eiusdem auctoris:

Wege zum Monotheismus. Festrede zur Feier des dreihunderteinunddreissigjährigen Bestehens der Universität zu Würzburg.

Et in sequenti feria V, die 2 eiusdem mensis et anni, Ssmus D. N. D. Pius Div. Prov. PP. XI, in solita audientia R. P.

Adessori impertita, relatam sibi Emorum Patrum resolutionem approbavit, confirmavit et publicari iussit.

Datum Romae, ex Aedibus Sancti Officii, 3 iulii 1925.

Aloisius Castellano, *Supremae S. C. S. O. Notarius.*

II.

DECRETUM: DAMNANTUR ALIQUOT OPERA ET SCRIPTA A SAC. DOCT. IOSEPH WITTIG EDITA.

Feria IV, die 22 iulii 1925.

Emi ac Rmi Dñi Cardinales fidei moribusque tutandis praepositi, in generali concessu Supremae S. Congregationis Sancti Officii, praehabito DD. Consultorum voto, proscripserunt, damnaverunt atque in Indicem librorum prohibitorum inserenda mandarunt, cum omnibus eorum editionibus, opera et scripta, quae infra recensentur, edita a Sac. Doct. IOSEPH WITTIG, professore ordinario Historiae Ecclesiasticae, Patrologiae et Archaeologiae christianae in Universitate Wratislaviensi.

1. *Die Erlösten,* in: *Hochland,* a. 19, vol. 2 (1922), fasc. 7, pag. 1-26.

2. *Meine "Erlösten" in Busse, Kampf und Wehr.* Habelschwerdt, Frankes Buchhandlung.

3. *Herrgottswissen von Wegrain und Strasse. Geschichten von Webern, Zimmerleuten und Dorfjungen.* Freiburg i. B., Herder.

4. *Das allgemeine Priestertum;* et 5. *Die Kirche als Auswirkung und Selbstverwirklichung der christlichen Seele,* in: *Kirche und Wirklichkeit, ein katholisches Zeitbuch, herausgegeben von* ERNST MICHEL. Jena, Eugen Diederichs, 1923, pag. 21-43 et 189-210.

6. *Leben Jesu in Palästina, Schlesien und anderswo.* 2 voll. Kempten, J. Kösel et F. Pustet.

Et feria V subsequenti, die 23 eiusdem mensis et anni, Ssmus D. N. D. Pius Div. Prov. PP. XI, in solita audientia R. P. D. Assessori S. O. concessa, relatam sibi Emorum resolutionem approbavit, confirmavit et publici iuris fieri iussit.

Datum Romae, ex aedibus Sancti Officii, 30 iulii 1925.

Aloisius Castellano, *Supremae S. C. S. O. Notarius.*

DIARIUM CURIAE ROMANAE.

Recent Pontifical Appointments.

18 May: The Right Rev. Joseph Chartrand, Bishop of Indianapolis, nominated Archbishop of Cincinnati.

28 May: The Right Rev. John Timothy McNicholas, O.P., Bishop of Duluth, nominated Bishop of Indianapolis.

15 June: Monsignor George T. Walsh, of the Diocese of Galveston, made Domestic Prelate of His Holiness.

23 June: Monsignor Francis Wall, of the Archdiocese of Dublin, made Domestic Prelate of His Holiness.

26 June: The Right Rev. Peter Rogan, of the Society of St. Joseph, Mill Hill, made Prefect Apostolic of Buea.

3 July: The Right Rev. Joseph Chartrand, Archbishop-elect of Cincinnati, appointed Bishop of Indianapolis.

4 July: Mr. Oswald Martin, of the Archdiocese of Calcutta, made Knight of the Order of St. Gregory the Great, civil class.

8 July: The Right Rev. John Timothy McNicholas, O.P., Bishop-elect of Indianapolis, appointed Archbishop of Cincinnati.

10 July: The Right Rev. John James Monaghan, Bishop of Wilmington, made Titular Bishop of Lydda.

15 July: The Right Rev. James Leen, C.S.Sp., made Titular Bishop of Hippo-Zaritorum and Coadjutor with right of succession to the Right Rev. John Baptist Murphy, Bishop of Port Aloysius.

The Right Rev. Arsenius Turquetil, O.M.I., made Prefect Apostolic of the newly erected Prefecture of Hudson Bay.

21 July: Monsignori Thomas E. Horgan, Michael Kiely and Patrick Guerin, of the Diocese of Sacramento, made Domestic Prelates of His Holiness.

22 July: Mr. William D'Arcy, of the Archdiocese of Liverpool, made Knight of the Order of St. Gregory the Great.

23 July: Mr. Thomas Gordon Hensler, of the Diocese of Southwark, made Knight of the Order of St. Gregory the Great, civil class.

24 July: Mr. David J. Champion, of the Diocese of Cleveland, made Knight of the Order of St. Gregory the Great.

25 July: The Very Rev. Paschal Robinson, O.F.M., appointed Visitor Apostolic for Palestine.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SUPREME S. CONGREGATION OF THE HOLY OFFICE publishes two decrees proscribing certain writings (1) by the Rev. Dr. John Hehn of Würtzburg University, and (2) by the Rev Dr. Joseph Wittig of Wratislaw University.

ROMAN CURIA announces officially some recent Pontifical appointments.

MARYKNOLL MISSION LETTERS.

NEWS FROM CHINA.

Reports from China published in American newspapers are as a rule easily classed under three heads. First there is the goody-goody kind sent in by certain missioners and the unholy praise of everything pagan indulged in by certain so-called philosophers of a decadent type who see only the flowers that hide the rotten cadaver of heathendom. The second class might be termed the heroes. China to them is an unlimited land of adventure; they have only to step off the ship and they have an unlimited field before them. The third class is made up of the sensational newspaper writers. The sensational newspapers, and practically all the papers are that, often print things that are fundamentally true, but the ordinary happenings of the day do not make good reading. What is wanted is the extraordinary. It is the continued supply of the extraordinary that naturally produces a warped view.

One does not have to be in China long to know that a missioner with sense is going to present his particular work as a great success. No American likes to help a dying cause; with us nothing succeeds like success; so the best thing to do is to

picture all the sheep and goats as a fine assortment of lambs. In a way, of course, this is harmless; the missions are not a dying cause and it is easy for a man to get wrapped up in his own particular work; he means to state things as they are, but he is so deep in his work that he cannot give anything but a subjective opinion, no matter how hard he tries. This is a "felix culpa" for the missioner; it makes his life one long "merry-go-round" with the gold ring in his hand for another ride at every turn.

Another class of goody-goody stories emanates from a course not so harmless and delightful: they are the decadent philosophers with the grudge in their hearts against the Ten Commandments who are bent on proving to the world that the pagans are better off in more artistic surroundings under their superstitions than Christians ever have been or ever hope to be. Of course no one in China pays any attention to them; but then their ideas were never meant for Chinese residents, either native or foreign.

Let the local village blacksmith hack out an old statue from the lung-on tree that grows in front of his house and then stick it up in a dirty delapidated temple until it grows green with grime and this soul will see an artistic message in it. The usual stuff about something of the spirit that transcends earthy Western minds is given to the public. The face may be as flat as a pancake and just as full of expression, but that conveys the placidity of Asia. The ears may resemble the auricular flaps of an elephant, but that means the god is all-hearing. The rest of the thing may be of a shape that defies all the laws of gravity and anatomy, but that has a hidden meaning too—you must search for it. Seeing the smithy had no fine tools, naturally his work was rough, but so were Rodin's and the works of the Middle Ages when every baker was a Phidias. The grime in the temple is a mystic haze; it always is and is left there for that purpose. The truth of the matter is, the blacksmith was looking for good luck, so he hacked out a statue to please one of the local gods; he did the best he could, which is generally a poor job; having made his offering to the temple he was finished with it. If the statue got grimy, that was the god's lookout; he fulfilled his part of the contract when he made the statue.

The Chinese think foreigners are a funny lot at best. But I feel certain that if they could read some of the interpretations put on their ordinary actions and hear about some of the virtues they themselves never claimed to possess, they would think we were funnier still. It has been the custom to say the Chinese are inscrutable; they are all born as deep as the ocean and so on. Evidently the "Orientalist" has taken this to heart and he makes it impossible for the Chinese to commit an obvious action. The fact is, the Chinese are like every other nation; they have national virtues and national vices. Their actions being based on paganism, it is natural that these infidels should have more vices than a people living under a Christian ideal, even though that ideal is not always the one in practice. The raving against the mercenary Occident is raving indeed. How can any people the bulk of whom are working day in and day out to stave off starvation, be other than mercenary? If they were not, they would have gone under ages ago in the rough fight for existence. It is true, the materialism of the Chinese does not glare at you from every cross-road and open lot on sign boards, but they use different means. And, again, the nation is so poor that their necessities are reduced to the minimum; there is little sense in advertising if there is not going to be a sale. When the bulk of the people feel they are well off with a rag for clothes, a bent elbow for a pillow, and a bowl of rice for food, there is not much call for fancy mouth washes or painless dentistry. Certain sections of China do show off real prosperity and these sections can produce more advertisements to the square foot than any part of America. They love the electric sign with the love of a Broadway devotee, and any man who cannot see it is a fit candidate for the deaf, dumb, and blind asylum. At present it is hard to pass a temple near a market, even in the interior, whose walls are not daubed with glaring announcements of the virtues of everything from lamp chimneys to liver-pills. Changes are coming over China. The "necessities" of life are on the increase, and as these increase so will their public manifestations of materialism in the form we know as advertising.

In the second class are the heroes. The only qualification needed to join this group is an active imagination and a ticket to the Orient. Of course you can get more local color by

taking a trip to an outport, but that is not essential. To the average people, Shanghai and Hong Kong are far enough away for anything to happen. As these are large centers of population, things sometimes do happen too, but the casualties to pure whites of Anglo-Saxon extraction, plus a hundred per cent of American origin, are as rare as troubles in poetic Arcadia. Of course if the hundred-percenters insist on adding another forty per cent of Scotch whiskey, things are liable to happen. The interior of the country has been in a state of turmoil for the past thirteen years and there is little assurance of how long any place will be free from attack. Almost every section has its armed bands who prey on the people not strong enough to resist them. Traveling from city to city, whether by road or by water, has real dangers and it is perfectly legitimate for a man to be more or less on edge until the journey is finished. However, fighting is not going on in the one place all the time and the bandits are not rooted to the ground like trees, nor are the people always sitting back allowing the bandits to rob them when and how they please. Heads hanging before a market temple, or bodies stretched before a wall of a city, demonstrate that if you prize length of days, banditry is not the best business to engage in. Times can get rough in the interior of China and often the white man has a hard time of it; but these hard times, while wearing, are not the constant order of the day. There is still some justice left in China, though the wheels work slowly and require a great deal of greasing. Anyone familiar with China will admit that things at present are quite out of the ordinary. A new spirit is growing in the country and every so often it is afflicted with growing pains. But even so, there is not as much excitement in the country as there used to be in certain sections of the U. S. A. under the James Brothers; then, again, lest we forget, there is Herrin, Illinois. I do not think anyone gets excited when they put their money in a bank whose teller has been held-up and robbed. But let an American come to China and ride on a boat that has been pirated once, and there is no end of stories and material for letters home. The less said about the hair-breath adventures in China the better. Most of their tellers were classifiel by King David ages ago.

The third class and most common is the sensational newspaper report. By sensational newspaper report I do not mean those that are necessarily untrue. Most of them are fundamentally correct, though the predisposed opinions of the reporters and editors often give the details weird turns. Dr. C. C. Wang, former head of the Chinese Eastern Railway, who recently returned from a trip to America, commenting on sensational newspaper reports said: "To say that China is rebuilding the Yellow River bridge can never be expected to attract as much attention as to report that the bridge has been blown up, even though only a part of one span was damaged" (*China Press,* Shanghai). In our own section of Western Kwangtung a medical missionary was recently murdered. Undoubtedly he was a fine man and the crime was heinous. American newspapers have taken up the matter and an American gun-boat has been sent down to Pakhoi with a demand on the general in charge of the section for twenty-five thousand dollars (gold). The general in charge is also a fine man and had no more to do with the murder than the captain of the gun-boat. The robbers who committed the crime would do the same for the general if they only had half a chance. The general in question has been written up as a sort of villain, while as a matter of fact he is one of the few military men in Kwangtung who have the interests of their section at heart. During the year and a half he has been in power he has been after the bandits all the time and has put through more improvements than the section has seen for a century. The man is anything but anti-foreign, but no doubt since his trouble with the American Consul he is put in that class.

Of course, it is natural that sensational news should be desired by the newspapers. They want to please their readers, and if most people are not keen on actual excitement they like to get it in print. It costs about seventy-five cents a word, or something about that sum for newspaper items and no reporter who wants to keep his job is going to cable in uninteresting news at that price. If he did, he would probably do it only once. Due to low cable and radio rates there is a constant flow of news between America and Europe about ordinary affairs: even the frocks that Lady Lineage wears are important enough for American newspapers; but it is not so with

the Orient and it does not look as if it would be so for many years to come. The only thing we can do about news from China is to adopt the old rustic maxim, "Everything in print aint true."

FR. TAGGART, A.F.M.

Kwangtung, China.

FORTY HOURS' DEVOTION BETWEEN 31 OCTOBER AND 3 NOV.

Qu. The title of my church is "All Saints'". For a number of years the Forty Hours' Devotion began here on 1 November. Apparently the S.R.C. *Urbis et Orbis*, 26 February, 1919, by making the Commemoration of All Souls' a feast Duplex I cl., caused numerous changes in the celebration of the Forty Hours' Devotion at that time of the year. Will you kindly publish what is the right order, for our practical guidance.

Resp. The second of November may fall on a weekday or on a Sunday. In the latter case All Souls' Day is celebrated on Monday.

1. If the Exposition opens on 2 November (resp. 3 Nov.)—(a) all Masses are to be "Pro Defunctis" (black); (b) there is to be *no Mass of Exposition*; but (c) after the requiem Masses the Most Blessed Sacrament (i. e. the presanctified Host) is exposed with all the ceremonial which would follow the Mass, if it had been the Mass of Exposition.

2. If the Exposition opens on 1 November then on 2 November (resp. 3.) all the Masses celebrated in the church are to be *De Requie*, in *purple* vestments. No Mass, even in purple vestments, is however to be celebrated at the altar on which the Blessed Sacrament is actually exposed. Hence in churches which have but one altar the masses will have to be omitted, or else a temporary altar may be constructed with an altar-stone, upon which Masses may be said for the dead in purple vestments (10 August, 1915, *Incruentum*). In these cases the Missa *pro Pace* or *Quacumque Necessitate* is to be omitted.

3. If the day of *Reposition* occurs on 2 November (resp. 3) the *Missa Repositionis* is to be omitted. Accordingly (a) the ceremonies ordinarily following the Mass of Reposition are performed in the morning; (b) after that the Masses *de Requie* are celebrated as usual in *black* vestments.

Few of the devotions in our churches enjoy the popularity accorded to the Forty Hours' Prayer. It would, therefore, be desirable to have it performed without its being broken up by the intervention of the ceremonial of All Souls' Day, which is also dear to the faithful everywhere. This interruption could be avoided if those who prepare the schedule for the yearly celebrations of the Forty Hours' Prayer in the different dioceses, were to mark 31 October to 3 November inclusive as days on which the Devotion is *not* to be performed; as is done for the Triduum Sacrum in Holy Week.

In many cases the Forty Hours' Prayer serves as an occasion for a sort of mission when the preaching of sermons becomes a leading part of the spiritual exercises. We doubt the benefit of this course in view of the object at which the devotion aims. The *Instructio Clementina* (XXXI) seems to forbid such sermons: "Tempore quo durabit eadem Oratio districte interdicitur praedicare; verum si, ad fovendam fidelium erga SSmum. Sacramentum devotionem, brevis concio post Vesperas institui velit petenda est licentia et benedictio a Nobis aut a Rmo Nostro Vices-gerente."

The stereotyped sermons on Confession, Communion, and Perseverance, have their purpose at other times, which should serve as a preparation for and an incentive to devotion at the Adoration. The Synod of Piacenza (1899) ordains: "Nullimodo tamen permittendum est conciones fieri de alio argumento quam de Divinissima Eucharistia". The Sacred Congregation of Rites (10 May, 1890) prescribes: "Tempore ipsius concioni velum apponatur ante SS. Eucharistiam palam expositam". The indulgenced visits to the Blessed Sacrament exposed at this time indicate in the main personal and private adoration, or such exercises as foster the same, like the prayers recited by classes of school children, sodalities, and confraternities. For the rest, it is a call to all individually to come and pour out their heart's devotion and prayers for aid in need as well as for thanksgiving, as though the Divine Master had invited them for special audience on these three days.

Sermons explaining the meaning and special purpose of the devotion are undoubtedly in place before the actual celebration, say on the Sunday preceding the opening.

THE SUPERNATURAL ORIGIN OF OUR RACE.

To the Editor, THE ECCLESIASTICAL REVIEW:

Those who have read Dr. George Barry O'Toole's *The Case Against Evolution*, will remember the following quotation from a published article by Father J. A. Zahm, C.S.C., in the New York *Freeman's Journal* of August 31, 1895. "The evolution of the body of man from some inferior animal and its subsequent endowment in this body of a rational soul is antagonistic to no dogma of faith and may be shown to be in harmony with the teachings of St. Thomas". The same opinion, if I remember rightly, was expressed in Dr. Zahm's famous book, *Evolution and Dogma*.

This distinguished theologian and scientist, however, shortly afterward of his own free will suppressed this book. I have, I think, read many of Dr. Zahm's books published since that time and have found nothing in them to indicate that he continued to hold the opinion that the evolution of the body of Adam from a lower animal is tenable. On the contrary, I find that in one of his latest books, *From Berlin to Bagdad*, in describing the traditional site of the Garden of Eden, which he visited, he declared that he accepted the Biblical story of the Creation and Fall just as he learned it as a boy.

Having studied to the best of my ability the pros and cons of this question (which all admit has not as yet been definitely settled by a definition of the Church) I am not afraid to say that I agree with Dr. Zahm's latest conclusion, viz. that the body of Adam was created immediately "ex limo terrae." It is not necessary to quote Scriptural texts concerning this matter; they are familiar to all of us.

But I think there are philosophical and theological arguments which throw much light on this question. The definition that the rational soul is the substantial form of the body (Vienne 1311) seems to me to favor the opinion of St. Thomas that the spiritual soul is the unica forma corporis and gives it its esse corporis. According to this opinion corpus vivum must be carefully distinguished from cadaver, which is absolutely lifeless corruptible matter. Again the Encyclical *Eximiam tuam* (Pius IX 1857) affirms that the rational soul is vera et per se atque immediate corporis forma. It is therefore theologi-

cally certain that the rational soul by its substantial union with the body is the one and only source of all its life, mental and physical, and constitutes human nature and personality.

Furthermore the soul on account of its spiritual and simple (non-complex) nature must have been created ex nihilo as a forma corporis subsistens; otherwise it would not have natural *per se* subsistence and immortality.

Now the souls of all Adam's descendants including Jesus and Mary were created in the same way, otherwise our racial unity would not be complete. Physically all men are made one by the natural process of generation; morally they are united by the similarity of their rational and spiritual natures.

From the first instant of conception Mary was immaculate. The Human Nature of Christ was assumed immediately by the Divine Word at the time of His conception or it would have had human personality.

From these two dogmatic facts I think it reasonable to infer that all human souls are created ex nihilo at the moment of conception. Adam and Eve however were not generated, but I think it most reasonable to infer that they had rational souls at the first moment of their existence.

HENRY H. WYMAN, C.S.P.

Chicago, Illinois.

THE "VIA CRUCIS" IN OUR CEMETERIES.

To the Editor, THE ECCLESIASTICAL REVIEW:

The suggestion, in the September number of the ECCLESIASTICAL REVIEW, that we erect Stations of the Cross in our cemeteries, is somewhat novel, but full of possibilities for making out-of-doors services popular. The idea of going by automobile on Sunday afternoon for an outing in the country and at the same time having an objective which allows one to sanctify the Lord's day by a visit to one's beloved dead and by a definite exercise of prayer, could be improved if pastors were to have regular exercises in the cemetery, with a sermon at the close. Many of our people would be glad to attend these outdoor devotions though they might not be inclined to go to Vespers in the afternoon in church. There is no reason why Benediction of the Blessed Sacrament should not be given on these occasions from a little shrine or chapel in the cemetery.

A number of questions have cropped up in our clerical circle regarding the blessing of the Stations. I know the matter has been treated quite thoroughly in one of the back numbers of the REVIEW. There are some points however which remain doubtful since the promulgation of recent decrees. These were submitted to one of the Franciscan Fathers who is an authority on the subject. His answer I venture to give for the benefit of your readers. They establish the fact that, while the fourteen crosses affixed in the frames must be of wood, it is not necessary to have pictures representing the different stations. The crosses are to be blessed by a priest who has special faculties for this purpose.

1. The blessing of the crosses must be held in the place where they are, or are to be, erected.

2. The crosses thus blessed need not be put in place by the priest who blesses them. This may be done by someone else, either before or after the blessing.

3. The priest who blesses the crosses need not be present when they are put up; nor need he himself make the exercise of the Stations, as indicated in the ritual.

4. The crosses must be in place when the exercise of the Stations is performed, though they may be blessed beforehand in common by another.

5. Individual crosses may be renewed when necessary; they may be removed for this purpose for a time without requiring renewal of the blessing in order to gain the indulgences attached to the exercise of the Via Crucis.

6. If the cemetery is located at a new site, the erection and blessing of the crosses must be renewed also. Not so when the cemetery is merely enlarged.

7. The permission for the erection of the Via Crucis must be obtained from the Ordinary *in writing*, and a record of the fact of the erection should be sent to the diocesan chancery.

FR. RUDOLPHUS.

"THE ONE SACRIFICE" ONCE MORE.

To the Editor, THE ECCLESIASTICAL REVIEW:

Current theories about the Mass, as I have pointed out in a former paper, assume that the Supper was a sacrifice complete in itself and distinct from the Sacrifice consummated on Calvary; in other words, that there was no liturgical connexion between what took place in the Supper and what took place on Calvary: Abbot Ford, in an article contributed to the July *Dublin Review*, maintains "that the death on the cross was a complete sacrifice in and by itself," and pronounces the opposite view "surely startling". This implies that there are two sacrifices in the New Law, and the Abbot says so openly: "Thus Christ offered Himself on two occasions, and in two manners".

I have shown that both Scripture and Tradition attest the oneness of the Sacrifice offered by Christ. But it is worth while going more fully into the argument from Scripture. Speaking of Christ as Priest forever according to the order of Melchisedech, St. Paul says: "Who needeth not to offer daily, as the [Jewish] priests do, first for his own sins, and then for the sins of the people; for this He did once in offering Himself" (Heb. 7:27). And again: "And as it is appointed unto men once to die, and after this the judgment; so Christ was once offered to take away the sins of many" (Ib. 9:27-28). In this latter place, as is plain from the context, "once offered" is referred to the death of Christ on the Cross. In the former passage, on the other hand, the direct reference is to the offering which Christ made of Himself, not to His immolation or death; for while Christ offered Himself, He died at the hands of others. Thus St. Paul expressly tells us that the offering took place "once", and the immolation "once". On the other hand the Council of Trent teaches that this one offering was made in the Supper, and we know the one immolation was consummated on the Cross. Therefore Christ did not offer Himself on two occasions, and what he offered in the Supper was the Sacrifice of the Cross.

Let it be noted further, as bearing out the strict construction put upon the "seipsum offerendo" of Heb. 7:27, that St. Paul there sharply contrasts our Sin Offering with the sin offering of the Old Testament. Now the law of this latter was that the

sinner should slay the victim and the priest offer the sacrifice. From this it follows that the "seipsum offerendo" of the text can be understood only of the offering that Christ made of Himself, not of the slaying of Him by the sinners of the world. It should also be observed that in the original Greek of the former of the two passages cited above from *The Epistle to the Hebrews*, we have the aorist active, in the latter the aorist passive—What Our Lord did, what was done to Him. What He did was the offering, what was done to Him the immolation. So we have one offering, one immolation, one complete sacrifice.

In the foregoing passages, as also in Heb. 13:10-12,[1] St. Paul tacitly refers us to Leviticus for the rite of our One Offering for sin. And indeed the Sacrifice of the New Law is preeminently a sin-offering. Theologians speculate as to whether there should be sacrifice had there been no sin. But one thing is certain: the Son of God became Man to take away the sins of the world by the sacrifice of Himself. And the coming event cast its shadow before in the Old Testament. So the rite of our Sacrifice is clearly outlined for us in the rite of the Old Testament sin-offering. The salient features of that rite, as I point out at page 78 of my book, are: (1) the offering and consecration of the living victim; (2) the immolation; (3) the ceremonial offering of the victim slain by the carrying of the blood into the sanctuary; (4) the feast upon the sacrifice. How exactly this rite is carried out in our Sin-Offering is plain to be seen. Our Lord offers and consecrates Himself in the Supper, is slain on Calvary, and His Blood is introduced into the Christian sanctuary daily by the word which was once spoken at the Supper and, as St. Chrysostom has it, "perfects the sacrifice on every altar to the end of time."

To clinch the thing we have the words of Heb. 9:25, 26: "Nor yet that He should offer Himself often, . . . for then He must have suffered often from the beginning of the world." Here the Apostle plainly signifies that to every offering for sin correspond suffering and death for sin. And so, if Our Lord had offered more than once He should have suffered and died more than once, according to the Scripture. Therefore He did not offer Himself on two occasions, else must He have died on two occasions.

[1] Cf. *The Sacrifice of the Mass*, p. 130.

Every time that the high-priest of old made an offering for sin, he had to slay an animal, and with the blood of this victim make expiation for sin in the holy place. "Without the shedding of blood there is no remission": so it was decreed. Now the priest of olden time offered, not his own blood, but the blood of an animal which could make expiation for sin only in virtue of the Blood that was to be shed on the Cross. Hence if Our Lord had to offer often, He would have to die often, since it was with His own Blood He was to make expiation, and every time expiation for sin was made from the beginning of the world His Blood would have to be shed. This necessarily implies that the offering for sin involves the actual shedding of blood even unto death. And so according to the Apostle the offering made by Our Lord in the Supper involved the actual shedding of His Blood on the Cross.. As He actually shed His Blood once, as He died once, He offered Himself once and once only.

The idea that Our Lord offered Himself twice, which is so plainly opposed to Scripture, is also repugnant to reason. He made the ceremonial offering of Himself in the Supper as Priest according to the order of Melchisedech. There was no ceremonial offering on Calvary and no public worship of God, but rather jibes and derision. Now suppose the Jews had been able to put Our Lord to death one of the many times they tried to do so before He made the ceremonial offering of Himself in the supper, their deed would have been murder simply, and not sacrifice. Sacrifice is, and has been from the beginning of the world by God's own institution, a public rite, the supreme act of the public worship of God. As such it is something of which men can take cognizance, which the world can be aware of. But if the men of Nazareth had succeeded in casting Our Lord down headlong from the brow of the hill whereon their city was built, their crime would have passed into history as the murder of Jesus the Son of Joseph the carpenter.

Merely internal acts can never suffice for that which is of its very nature external and public. Thus, if Samuel had not anointed David, the son of Jesse would never have been recognized as King of Israel. So, if the internal act of offering sufficed for sacrifice, God would never have bidden Abraham go up the mountain with his son and there lay him upon an altar and take up his knife to slay him. He who is the Searcher of

hearts knew that Abraham was willing to sacrifice his son before he gave the first outward token of his willingness.

Such notable and solemn functions as the appointment of a ruler and the offering of sacrifice to God are not done, as the Italians say, *alla buona,* or, as we say in English, "any old how," but have to be performed in accordance with certain prescribed rites and ceremonies. The internal act of offering would not, therefore, have sufficed to make the death of Christ on Calvary a sacrifice. It was the ceremonial offering in the Supper which turned what else had been Deicide pure and simple into the One offering for the sins of the world which is ever more continued on our altars under the forms of bread and wine.

If, on the other hand, Our Lord, after He had offered Himself in the Supper, had not suffered the pangs of His Passion and shed His Blood upon the Cross, He would never have blotted out the handwriting of the decree that was against us. He would not have been a real and actual Victim, but would have remained the Victim designate. Even the old pagans knew that the wily Sinon would not have been a real victim even though he should have worn about his temples for a time the sacrificial fillet that was being prepared for him. They, too, believed that the higher powers required the actual shedding of blood even unto the laying down of life. See Virgil's Æneid, bk. 2, lines 115-134. Their deities, whom we know to have been but apes of the one only true and living God, were not to be appeased save "with the blood of a virgin slain."

> Sanguine placâstis ventos et virgine caesa,
> Quum primum Iliacas, Danái, venistis ad oras.
>
> O men of Greece, with blood, a virgin's gore,
> Ye stilled the winds, then sought the Trojan shore.

ALEXANDER MACDONALD.

CONFESSIONALS FOR MEN.

Qu. In preparation for a general Communion of our Holy Name Society we had confessions on Friday night for men and boys of the parish only. I invited a number of neighboring priests as confessors in order to expedite the service. As there were only two confessionals, we had to hear in the aisles and in the sacristy. For the latter place the priest simply had a chair, while the penitents knelt at his

side or knees and told their sins without any grating, so that the confessor saw them, although being a stranger he did not know them individually. Someone later on remarked that this mode of hearing confessions is unlawful. I have often seen it at missions and I fancy that St. Francis Xavier and other holy confessors frequently made no use of the regular confessional as we have it now. What should we think of it?

Resp. Necessity or grave reasons undoubtedly dispense from the ordinance prescribing regular confessionals constructed with the customary grating. Nevertheless, the usual construction of confessionals is a regulation to be observed, as it safeguards the privacy of the penitent, both in the case of men and of women. (Pont. Commiss., 24 November, 1920.)

THE HOUSEKEEPER AS SEXTON.

Qu. I have a country parish to look after. The housekeeper attends to the sacristy and the sanctuary lamp, as well as the altar linen. I have a man to look after the automobile and the outside work. At the last Confirmation visit the bishop asked me about the service and seemed to object to the employment of women in the sanctuary. Is there any church law forbidding it? The Sisters do it elsewhere.

Resp. Both the terms and the spirit of ecclesiastical law exclude the public appearance of women in the sanctuary. In religious communities practical necessity and circumstances allow an exception, apart from the liturgical services. It certainly is unbecoming to see laywomen attend to the decoration and the furnishing of the sanctuary during the hours when the faithful have access to the church where the Blessed Sacrament is kept for adoration. The privilege of placing a light before the Tabernacle, as well as of guarding the key and the sacred vessels, belongs to the priest or cleric. It rarely involves the necessity of introducing a woman as substitute. At all events it should not be done while the people may attend the church. Also with regard to the choir, the church law ordains that women be kept out of sight of the congregation. Recent decisions of the S. Congregation insist on this: "Mulieres . . . in ecclesia ordinarie excluduntur" (S. C. R., 17 September, 1897 et 19 February, 1903). Even where custom allows them

to take part in the choir service they are to remain outside the sanctuary and the common view of the faithful: "Exigendum certo ut et ipsae tali e loco canant ubi a populo conspici nequeant" (*De Pastore Animarum,* Micheletti, P. II, cap. 1, art. 2).

The recent canon law has no special statute on the subject, apart from the general provisions just indicated, for it is quite as clearly unbecoming for a woman, outside the cases of necessity, to assume the offices of a cleric in the sanctuary as it would be for her to wear the tonsure or the cassock in public.

PASTORS AND THE PROPAGANDA OF BIRTH CONTROL.

The iniquitous propaganda of birth control which is being circulated in the family and among young women throughout the country, despite the civil laws' prohibitory measures, has become a national menace and it is now a serious matter of conscience for pastors and spiritual directors to warn our Catholic people against it. Whilst religious instruction and the confessional are powerful prophylactics against this moral contagion, they need to be supported by the creation of an intelligent public opinion.

Direct means for combating this prevalent disease are offered by the National Catholic Welfare Conference. Through its General Secretary, the Rev. John J. Burke, C.S.P., the Conference is prepared to send to any address a number of leaflets setting forth facts and arguments which are likely to counteract the noxious efforts of writers and preachers of birth control.

These leaflets contain statements and arguments for the most part from non-Catholic authorities upholding Catholic teaching. In the pulpit, on the platform, in writing for the press, and in pastoral visitation the priest has here a powerful weapon for the defence of sound morals, and for the vindication of respect among all classes of healthy-minded persons for the doctrines of the Church.

We advise pastors to send for these leaflets, which are placed at their disposal without any charge. Address

The Rev. John J. Burke, C.S.P.,
General Secretary, N. C. W. C.,
1312 Massachusetts Ave.,
Washington, D. C.

The topics which we have seen discussed thus far in the series on the question of birth control cover

1. the legal aspects of the matter briefly set forth;
2. a cross-examination of the Malthus theory favoring birth control (quoting editorials from the New York *Times*);
3. competent and authoritative analysis of our birth rate;
4. birth control and the labor movement.

DE ACTIBUS CONJUGUM QUI DICUNTUR IMPERFECTI.

An experienced man of the world and a lawyer, familiar with Latin, who read the article on this subject in the August REVIEW, writes:

Permit me to express my appreciation of the excellent and notable service you have rendered to young clerics (and some older ones) by the lucid tractate of "Franciscus" in the August number of the REVIEW. I think that nothing could be of greater practical import—besides upholding the sacredness of marriage — than the incidental principles toward preserving and fostering conjugal union and love—the natural conditions which tend to maintain affection and tenderness. They may clear in many hearts misgivings, coolness and gradual estrangement, and perhaps false consciences.

The subject is masterfully treated by the experienced missionary, and deserves our attention for his sound theology and common sense. A. R.

A holy and learned priest, stating his concurrence in this opinion, makes the suggestion, in reference to the added "Notationes", that confessors should direct their advice to the mothers of the "nupturientes" rather than to the young women themselves. It would probably do double good.

MASS STIPENDS FIXED BY SYNODAL DECREE.

Qu. Our diocesan statutes of twenty years ago fixed the amount of manual Mass stipends. Since then the cost of living has considerably increased in this part of the country, whereas the salaries of the clergy, unlike those of secular vocations, have remained the same. Would the bishop, without synodal consent, be allowed to raise the customary stipend for Masses, in case of bequests, when the number of Masses is not specified?

Resp. Yes; but such a change should be made officially known to the clergy and faithful. The S. Congregation of the Council (15 June, 1918) decided: "Etiamsi taxa Missarum manualium in Synodo dioecesana fuerit approbata, non idcirco Ordinarius facultate caret per novum decretum eam immutandi: siquidem decreta synodalia vim suam unice obtinent ab Episcopi auctoritate, quae sive in Synodo sive extra exerceatur, eadem prorsus est."—(*Act. Ap. Sed.*, 1918, p. 507.)

DISTRIBUTION OF COMMUNION BY THE DEACON OF SOLEMN MASS.

Qu. Is it permissible for the deacon at solemn Mass to give Holy Communion immediately after the Consecration, so as to save time when the number of communicants is large?

May the ciborium of Hosts consecrated during the Mass be taken from the altar immediately after the Consecration? If not immediately after, how soon after may it be taken?

Resp. Communion may not be distributed by a deacon of a solemn Mass (even though he be in priest's orders) immediately after the Consecration. The duty of the deacon is to assist the celebrant of the Mass to the end of the Holy Sacrifice. After the Consecration he removes the pall, gives the Pax to the clerics in choir, etc. Nor is it the function of the deacon to distribute Holy Communion at the Mass at all, unless there is an actual necessity for doing so at the Communion of the faithful.

Since, according to the great majority of theologians, the essence of the Sacrifice of the Mass (*formalis ratio*) consists in the Consecration, with Communion as an integral part completing the extrinsic perfection of the Mass, it follows that it is unlawful to distribute Holy Communion to the faithful before the Communion of the celebrant has taken place. The only exception is the case of grave necessity, such as the dying condition of the communicant demanding Viaticum.

Sine causa gravissima non licet particulas in Missa consecratas sumere de altari ante communionem celebrantis, ut distribuatur fidelibus communicaturis: siquidem ex eodem sacrificio prius sacerdos celebrans, dein fideles communicari debent. Diximus *sine causa gravissima*, quae occurrit ubi agitur de viatico administrando et desint aliae particulae consecratae.

Pariter hostiae in Missa consecratae non sunt prius reponendae, sed usque ad peractam communionem relinqui debent super altari, quia pertineat aliqua ratione ad sacrificium quod communione absolvatur. (Capello, S.J., *De Eucharistia,* Vol. I, pp. 428 ff.)

HANDLING THE SACRED VESSELS.

Qu. What is the meaning of the clause, "vel ab iis qui eorum custodiam habent", of Canon 1306, § 1? Some of my friends maintain that "iis" refers to men only who have received at least tonsure. Can it be referred, as it seems at first sight, to anyone who has charge of the sacred vessels mentioned in the canon?

Resp. It means lay persons, such as sacristans of either sex, according to demands of place and condition of living, who are deputed by ecclesiastical or religious superiors to care for the sacred vessels and belongings. The very terms of the canon itself imply this when it makes a distinction "a clericis vel ab iis qui", since the term "clericus" covers a person who has received tonsure (*see* Can. 108 §1), leaving the inference that "vel ab iis" refers to lay persons.

BREAKING MARRIAGE ENGAGEMENT BY MARRIAGE WITH ANOTHER.

Qu. Bernard, engaged to Mary during the war, meets and marries another woman. Mary, hearing of this, returns to him the engagement ring. Lately Bernard's wife died. Is he in any way bound by his former engagement, of which Mary reminds him now that he is free?

Resp. Bernard, though guilty of a breach of faith by marrying, left Mary free to contract marriage with another. She herself recognized this liberty by returning the engagement ring. These circumstances dissolve the engagement, and leave no title by which it revives in justice. Such is the probable opinion sanctioned by moralists. (See Slater, *Manual of Moral Theology,* Vol. II, Bk. IX, ch. I.)

Criticisms and Notes

THE APOSTLES' CREED. By the Right Reverend Alexander MacDonald, D.D., LL.D., author of "The Sacrifice of the Mass," "The Creed in Sermons," "Religious Questions of the Day," etc. With an introductory letter from the Most Rev. Monsignor Lepicier. Second edition (revised and enlarged). B. Herder Book Co., St. Louis; Kegan Paul, Trench, Trubner & Co. Ltd, London. 1925. Pp. xvi–347.

In the January and February numbers of this REVIEW for 1903 (Vol. 28) there appeared two articles by Dr. MacDonald on the Apostolic authorship of the Symbol. During the interim he has elaborated those articles and they are now reissued with many additions and fresh points of view in the impressive volume at hand. The leading thesis and the substance of the book is summed up in the subtitle: "A Vindication of the Apostolic Authorship of the Creed on the lines of Scripture and Tradition, together with some account of its Development and a Critical Analysis of its Contents". The author shows by a wealth of Patristic testimony that the Apostles' Creed, which is an integral part of the public liturgy and the devotional life of universal Christendom, held a like place in the Church of the sub-Apostolic age. Prior to the middle of the second century documentary testimony to its existence seems to be wanting. And why? Because even in the fourth century, as St. Jerome remarks, "The Symbol of our Faith and Hope, handed down to us from the Apostles, is not written with ink on paper, but graved on the fleshy tablets of the heart." "Nobody writes the symbol that it may be read," says St. Augustine. And in his instructions to the catechumens before their baptism he warns them: "In no wise are you to write down the words of the Symbol in order to commit them to memory. You are to learn them by ear (*audiendo*): and even after you have learned them you are not to write them, but to retain them in memory and rehearse them" (p. 46). The prevalence therefore of the *Disciplina Arcani* must be invoked, it would seem, in order to account for the dearth of documentary evidence for the explicitly formulated Symbol in the infant Church. Critics therefore, like Harnack and others who, devoid of Christian faith, impugn the value of tradition and admit no other than explicit written testimony, are "peering into ancient tomes, groping in the twilight of those early times, seeking in vain the source whence came the Symbol. Did they heed the words of Augustine and Jerome and Rufinus, of Basil and Cyril and Clement,

they would recognize the legend on the sign-post giving timely warning *No Thoroughfare*. In other words, they are seeking the Lord of the Symbol in the empty sepulchre. *Surrexit, non est hic*" (p. 53).

For the arguments whereby Bishop MacDonald establishes the fact that there existed in the Apostolic Church an "outline of teaching", a "summary of sound words", a "confession", a "deposit which was to be guarded with jealous care, which was closely bound up with the sacrament of Baptism, which was a tessera of orthodoxy, which was committed by the Apostles to faithful men who were charged in their turn to hand it on to the succeeding generation of believers"—in other words, that this unwritten summary of Christian doctrine common to all the Churches of the West and the East was identical almost *verbum verbo* with the traditional Symbol as we have it to-day, for the proofs of this thesis the reader must be referred to the author.

Recent critics, of course, who recognize no other method than that of historical criticism will not be impressed by Dr. MacDonald's argument, which they will take to be inferential rather than factual. They will hardly admit that "the sound word", the outline of teaching, the deposit, and so on, was identical with the Symbol as formulated at a later date—"probably at Rome by some unknown compiler"! They who insist on this point of view might be reminded that the author's proofs must be taken accumulatively—*in sensu composito non diviso*. The wealth of inferential argument seems to be sufficient to justify the author's conclusion and to vindicate for it at least a high degree of probability if not of certainty. Where the light is so obscure, one should heed the maxim of the Angelic Doctor—which, by the way, he got from the Philosopher: "Tanta in unaquaque re quaerenda est certitudo quanta materia patitur". On the other hand, whatever difference of opinion there may be as regards the intrinsic valuation that should be placed upon Dr. MacDonald's line of argument, *tum divisim tum collectim sumptum*, there can be no question as to the wealth of valuable information which the book furnishes upon a subject that must be dear to every Catholic, especially every priestly heart: the origin and development of the deposit of Christian faith, the *substantia fidei*.

ST. THOMAS AQUINAS. Papers from the Summer School of Catholic Studies, held in Cambridge, 4-9 August, 1924. W. Heffer & Sons, Cambridge; B. Herder Book Co., St. Louis, Mo. Pp. 320.

In August of 1921 the Catholic Summer School of England opened its first session. The permanent outcome of the week's convention was a volume on the *Religion of the Scriptures*. The result of the

second session, 1922, was a volume on the *Catholic Faith in the Holy Eucharist*. The third session, in 1923, produced a volume on the *Papacy*. The outcome of the fourth session is comprised in the book at hand on *St. Thomas*. Let it be noted that each of these products of the institution is a work of notable value, a permanent contribution to the literature of its subject. While this is true of them all, it is emphatically the case with the present volume treating of the Angelic Doctor.

The general subject selected for discussion fell naturally in line with the recent Encyclical of the Holy Father and with the Settimana Thomistica held in Rome last November. But aside from these extrinsic relations the actuality of the theme justifies the wisdom exhibited in the choice of it. For although the philosophy of St. Thomas never grows old, but is applicable to every age, the present times seem to stand in special need of its salutary truths. The modern mind has lost its permanent hold on principles in every department of knowledge and conduct. It has lost its compass and is being tossed about by every wind and wave of caprice. It needs to be steadied, directed by just such principles as have been definitely established and developed by the Angelic Doctor. This of course is a commonplace, but like many other platitudes it reveals fresh meanings and applications if it receive adequate attention. Some of those meanings and bearings are pointed and worked out in the series of conferences in the collection at hand. Especially is this the case with the papers on "St. Thomas and Modern Thought", by Dr. Aveling: on the "Moral, Social and Political Philosophy of St. Thomas", by Dr. Cronin: on the "Ascetical and Mystical Teaching of St. Thomas", by Fr. Sharpe: on "St. Thomas and the Reunion of Christendom", by Fr. Jarrett, O.P. An eminently practical paper is the initial chapter by the learned Benedictine theologian, Bishop Janssens, on the "Study of St. Thomas". Of distinctly cultural value is the chapter on the "Autograph of St. Thomas" by Fr. Mackey, O.P.; on "Dante, the Poet of St. Thomas" by Mr. Edward Bullough, and on the "Liturgical Poetry of St. Thomas" by Bishop Burton. Additional matters of moment are embodied in the several appendices. The foregoing list may suffice to show the outstanding character and trend of the volume. The eminent standing of the writers is, it goes without saying, ample guarantee of the adequate treatment of their respective subjects both as regards matter and form. Like its predecessors, this fourth emanation from the English C.S.S. is a tribute alike to the scholarliness and the enlightened zeal of the management and the lectureship of the institution.

HISTORY AND LITERATURE OF CHRISTIANITY FROM TERTULLIAN TO BOETHIUS. By Pierre de Labriolle, Professor at the Faculté des Lettres, Poitiers. Translated from the French by Herbert Wilson. With Introductory Foreword by His Eminence Cardinal Gasquet. New York: Alfred A. Knopf. 1925. Pp. xxiii—555.

Many will probably fall in love with this book at first sight. Fair to the eye and caressing to the hand, it is not so much its comeliness as its befittingness that wins attention and affection. Its clothing becomes it as does the toga the Roman. Its body and form beseem it as do strength and dignity the Alban Fathers. The orderliness of its contents and the proportion of its members seem as though designed by Roman Law. And so one takes up the volume wholly prepossessed in its favor. And this the more seeing that it has few if any rivals and no compeer in its field. Why it is that heretofore there has been published no manual treating with adequate proportions and scholarly dignity the ground here covered is not easy to explain. Interest in Latin literature has been mostly confined to Patristics, with a doctrinal or perhaps historical purpose. The reason for this restricted preöccupation might be worthy of inquiry, but for the moment does not concern the present review, which will be confined to exhibiting the contents and value of what lies before us.

The treatise opens with a learned introduction wherein the *milieu* in which Latin Christian literature took its origin and early development, is described. That *milieu* being pagan or Jewish, and linguistically Hellenistic, the expression of Christian ideas in a Latin mould had to meet great obstacles both from without and from within; so that the early stages of growth were slow and crude. Having surveyed the field and described the environments favorable and unfavorable to growth, the author follows step by step the stages of progressive development. In the first Book he tells of the early translations of the Bible and their influence on the Latin tongue. Thereafter he dwells with adequate detail on that great though passionate and seemingly erratic genius Tertullian, the father of Latin Christian literature in the West. The second Book carrying the subject through the third century down to the peace of the Church, A. D. 313, treats of the Octavius of Minucius Felix, Cyprian, Novatian and Commodian, Arnobius and Lactantius. With the third Book the Golden Age of Latin Christian literature is reached in such columnar representatives as St. Ambrose, St. Jerome, and the Christian poets Juvencus, Paulinus of Nola and others. While the Empire is falling apart, St. Augustine and his school, the Great Leo, Victor of Vita, Vigilius of Thapsus and the Christian

poets, notably Prudentius, Sedulius, Sidonius Apollinaris and others are passing the light of learning across the chasm. This stage is dealt with in the fourth Book. The fifth Book brings the story to the threshold of the Middle Ages. Latin learning is in its decline but is still effective through such poets as Avitus, Ennodius and Venantius Fortunatus, and prose writers like Fulgentius of Ruspa, St. Cæsarius of Arles, Boëthius, Cassiodorus, and particularly SS. Gregory of Tours and Isidore of Seville in transmitting the heritage of learning to a darker age that was to preserve it hidden away in the monasteries until it could come forth in the Christian renaissance of the thirteenth century.

Each of the Books above outlined is introduced by a full bibliography, followed by biographies and characterizations of the respective authors and their writings. Synoptical Tables and Indexes add greatly to the usefulness of the volume. While the work meets in the first place the needs of serious students, the clear-cut method and interesting style are such as to satisfy the purpose and tastes of the general intelligent reader Though it is possible for an exacting critic to discover an occasional linguistic and stylistic flaw, the translation is unusually well done in clear and idiomatic English.

The reviewer feels that he can illustrate the general character and style of the work no better than by transferring here its concluding page; the more so that so eminent a scholar as Cardinal Gasquet himself selects it as typical. "After Boethius, Cassiodorus and Isidore of Seville, the framework of the intellectual life of the Middle Ages was established for a long time. A natural line of demarcation at this point closes the history of Latin Christian Literature. I believe I have not over-estimated its merits. I have not concealed the fact that really finished literary authors are rare. With his vibrating sensibility and warm imagination St. Augustine possessed that quality: a life of practical action held him at an early stage, and it is only occasionally that we find in his polemical or exegetic writings pages to equal certain wonderful chapters in his *Confessions*. St. Jerome too could have been a master of style had he so wished, as is sufficiently shown by his letters; but he subjected and sacrificed himself to his labors on the Scriptures. We must not forget Tertullian when stirred by passion, although he is half-spoilt by his own subtility. In the case of all of them, rhetorical phraseology did their works much harm in the sense that their efforts to write cleverly were satisfied by the traditional methods it enjoined on them, and, owing to religious scruples, or to errors of taste, it too rarely sought after a choicer originality. The Christian poetry cannot bear comparison with the pagan. It produced no epic poet of any great breadth of vision, no dramatic poet, not even a fabulist;

a few passably happy lyrical poems and a few beautiful church hymns form the only productions which will really live.

"But let us guard ourselves against a certain rather rigid type of 'humanism' which would only judge the Christian writings from the point of view of the classic ideal. When we recognize in the profane writers a more marked diversity of tone and subject, and a more sustained perfection, ought this concession in any way to militate against the admiration with which the Christian writers inspire us?

"Whatever be its defects, this vivid Latin Christian Literature deserves to be more carefully studied than appears to be generally the case, and whoever is interested in the history of ideas will not regret having made the effort. There are numerous historical and literary problems which can only be grasped fully after we have seen their factors coming to light during the period we have just traversed. And again, how many strong personalities are revealed, how many magnificent minds and pathetic souls anxious for the destiny of mankind, each one preserving, in spite of the community of their faith and the identity of its theoretic solutions, their original action upon this eternal enigma! On the day when our Higher Course of Studies shall have taken a more generous interest in some of their masterpieces, scholarly research will again turn in the direction of patristic study, and we shall then be on the road to win back our former hegemony in this domain of which a prolonged lack of interest has dispossessed us" (pp. 518-519).

No apology seems necessary for adducing this extended quotation. Nothing less would have sufficed—and no more illuminative description could be given—to show at once 1. the essential nature and value of the general subject treated in the volume; 2. the spirit and style in which it is treated, and 3. the relation of the book to the clergy who above all others should be interested in so worthy a contribution to the literature of what in a certain sense they may regard as their mother tongue.

THE VIRGIN BIRTH. By Martin J. Scott, S.J. New York: P. J. Kenedy & Sons. 1925. Pp. 295.

The conflict between the Fundamentalists and the Modernists has brought the main subject treated in the present book so prominently before the public that a discussion of the grounds upon which the Church's teaching thereon is based cannot but be both important and timely. And since the conflict is waged not simply from the Protestant pulpits but along the avenues of print through books, magazines and journals, it is well that those grounds should be set

forth in the popular manner and style of which Father Scott has proved himself by his many doctrinal works to be a past master.

It should be noted, however, that the subject covered by the title occupies hardly more than one-tenth of the volume. The bulk of the contents comprises chapters on Miracles, Evolution, Jesus Christ, Christ and the Rationalists of His Day, the Resurrection, Authority, Faith, Life. The bond interrelating these various topics with the entitling subject, though not explicitly indicated, may be inferred to be their vital interaction at the roots of the supernatural organism of revelation. Needless to say, they are all expounded in the author's felicitous and impressive manner. One of the notes of that impressiveness lies in the reiteration of the same idea under slightly varied phrasing. Such insistence helps to drive home and clinch the essential truths under treatment. The chapter on Authority contains abundant examples in point. It may be at times the reader feels he is getting a little too much of even a very good thing. To give an instance of what is meant. At page 260 he reads: "Unless one believes that the Church of Christ is the voice of God, one should not belong to it." Then right across on the parallel page (261) he sees: "Unless one believes that the Church of Christ is as true as God, one should not enter it." Six lines below on the same page he is told: "Unless a man firmly believes that the Church of Christ speaks with the authority of God, he is out of place in it." And so on. Of course, all this is true, but the emphasis is apt to become monotonous and consequently to lose the desired effect.

Here and there one notices other exaggerations which, like the foregoing, may have been overlooked in the final revision of the proofs. For instance, in connexion with the argument for Christ's Divinity drawn from St. Peter's confession, it is stated at page 132 that our Lord blessed Peter for his profession of faith and *accepted the adoration which accompanied it.* Doubtless Peter did in his heart then and there adore the Master, but as the Gospel makes no mention of the fact it may not be used in argument. Again, is it not overstating things to say that "the enemies of our Lord had infinitely more reason for not admitting the miracle [the raising of Lazarus] than the modern sceptics"? (p. 177). Once more, at page 103, monists are said to be "materialists". It should be remembered, that is true only of one group of monists. Another group claim to be immaterialists, idealists. At page 99 it is stated that the *material* (materialist?) evolutionist says that "matter is its own cause or origin, ultimately". No, he says that matter is *uncaused,* it has *no* cause. To speak of anything being "its own cause" (p. 104) is to utter an obvious contradiction. At page 45 a passage is quoted from Newton's *"Elements of Philosophy",* Part I, Chap. I.

Did Sir Isaac write a book with that title, or is it the famous *Philosophiae Naturalis Principia Mathematica* to which reference is made? On the following page (46) a quotation is made from "*Metaphysics*, Bk. I, C. III". But whose Metaphysics? The Stagyrite's or Smith's? Their name is legion.

MANUAL OF SELECT CATHOLIC HYMNS AND DEVOTIONS. For the use of Schools, Colleges, Academies and Congregations, compiled and arranged from approved sources by P. M. Colonel, C.SS.R. Revised and edited by Francis Auth, C.SS.R. J. Fischer and Brother: New York. 1925.

MATTERS LITURGICAL. The Collectio Rerum Liturgicarum of the Rev. Joseph Wuest, C.SS.R. Translated and revised by the Rev. Thomas W. Mullaney, C.SS.R. Frederick Pustet Company: New York and Cincinnati. 1925.

Next to the solemn chant of the strictly liturgical services rendered by a well-trained choir there is nothing so apt to fill the heart of the faithful with devotion and holy joy as the traditional hymns sung by children or by a devout congregation. Since the time, forty years ago, when Fr. Colonel first published his Manual, there has been no lack of excellent guidebooks in Catholic worship by capable choirmasters, anxious to conform to the more recent church music prescriptions of Pius X. In this new manual Father Francis Auth improves the earlier work of P. Colonel and brings it into line with the liturgical requirements of the "Motu Proprio". In addition to the Motets and approved Hymns we have here the Missa de Angelis, the Missa pro Defunctis, and Fr. Mateju's Mass in honor of Our Lady, with the ordinary Vesper service, Funeral rite, and Benediction, and with their approved musical accompaniment. Moreover, the volume contains the chief devotional exercises of the faithful for private and community use. The manual is printed in the traditionally good style of the Fischer Brothers and makes the little book a valuable accession to the library of popular Catholic devotion.

Simultaneously with the above manual comes the *Collectio Rerum Liturgicarum* of Fr. Joseph Wuest, translated and revised by Fr. Mullaney. We are thus supplied with a series of interpreting and illuminating chapters in which the law and practice of Catholic worship are set forth. What Fr. Wuest had done during many years of fruitful service for priests by his Latin manual, is now made available in the vernacular to the teacher of Christian doctrine. The Mass with all its varying forms and applications, its chant and festive celebration during the entire course of the year, together with

the Divine Office, its meaning and arrangement, are explained in brief order and in popular style. To the preacher the book offers excellent material from which the faithful will learn to appreciate the full beauty of the Catholic ceremonial. The two manuals are a useful addition to the library of the parish priest.

MODERNISM AND THE CHRISTIAN CHURCH. By Francis Woodlock, S.J., with a Preface by G. K. Chesterton. Longmans, Green & Co., London and New York. 1925. Pp. 96.

This slender volume comprises three lectures, which were delivered by the author in the Jesuit Church, Farm Street, London. The subjects discussed are (1) Modernism and the Creeds, (2) Modernism and Christ, (3) Modernism and Miracle. There is also a concluding chapter on the problem and prospect of Christian reunion.

Following the main lines the author shows the message of Modernism to be that the creeds are incredible: Christ is a mere creature —a merely human and non-miraculous person; the Virgin Birth and Bodily Resurrection never took place, nor has there been in the whole of human history a real supernatural miracle (p. 72).

Since Modernism has so deeply infected all the Christian sects, it patently can afford no basis of a reunion of Christendom in the West. Between the Anglo-Catholic party of the English Church and the various autocephalous bodies of the Orthodox East, indications of a *rapprochement* have been recently noted, but the prospects of its becoming an accomplished fact Fr. Woodlock does not consider encouraging. As for the Nonconformist denominations, their countless inter-dissensions on doctrine render reunion either utterly impossible or remotely improbable. Now and again we hear rumors of the return of one or other of the Eastern Churches, but the signs of a large corporate reunion with Rome are not discernible. Acceptance of Papal Supremacy and identity of faith based on the Catholic creed are the essential bases of Christian unification and these bases still seem far from attainment. The only union which Fr. Woodlock finds to be practicable is a genuine coöperation of all Christian bodies in the work of social reconstruction. A sincere conviction of the *bona fides* of those who reject our personal belief and cling to what we reject ought, he thinks, enable us to work like brothers for the healing of the wounds of the world. "It is narrow-minded doubt as to the good faith of those who differ from us that so often kills the mutual charity which should be the ever-present bond of union even in a disunited Christendom" (p. 88). Students who have no time nor inclination to read the vagaries of Modernism in the original sources will find the summary contained in the present volume instructive and no doubt sufficient.

BOY GUIDANCE. By the Rev. Kilian Henrich, O.M.Cap. Preface by V. Rev. Michael Ripple, O.P. Benziger Brothers, New York. 1925. Pp. 253.

The jacket enveloping this volume is strikingly suggestive. On a red background is sketched in dark the flank of a mountain peak. Along the jagged profile a leader with alpenstock in hand is guiding a party of eager uplooking boys. One by one, all roped in file and bound to the guide, they are enthusiastically scaling the arduous heights. Excelsior is evidently their motto. The symbolism is obvious. Our boys should be led, guided, to higher things. The priest, the guide, must go ahead, inspiring them to follow individually but also in a united body. The air is pure up there, clear, bracing, exhilarating. The climb is stubborn, but it expands the lungs, toughens the muscles, flushes the cheeks, brightens the eyes, renews the whole body. Moreover it makes for the summit, from which the outlook is unsurpassed in range and outline. The suggestion is inspiring. However, something more than the initial impulse is required to attain results. The leader needs information. He must know the way, the means, the equipment for the ascent. All this he can get from this practical book. In it are enmassed the experiences of many boy leaders — men who have studied the boy problem from every angle; who have tested various means and methods, and who give in plain straightforward style the results of their experience. A priest who reads these—and every priest engaged in parish or school work should do so—can hardly avoid becoming enthusiastic for boy guidance. If he have no enthusiasm, he will get it. If he have some, he will get more. And the more he gets the more he will want to try out the ideas and the methods which *Boy Guidance* puts before him.

Literary Chat.

The Catholic Social Year Book for 1925 comes to us, as its predecessors have come for the past fifteen years, with a double impressive value. In the first place it repeats and reconfirms the lesson of enlightened Catholic zeal for the general public welfare which the C.S.G. has never ceased to manifest since its inception. Catholics the world around cannot help feeling proud and strengthened by the consciousness of what their brethren in England are accomplishing through C.S.G. and the C.T.S. In the second place the publications of the C.S.G., including the annuals, are in each case a distinct and notable contribution to the permanent literature of their respective subjects. In the present issue the moral principles that underlie and should permeate international relations, are lucidly, albeit briefly, set forth; the Catholic attitude toward peace is explained; what Catholics can do for the furtherance of peace is inculcated; and certain false doctrines about in-

ternationality are refuted. The subjects discussed are those upon which there prevail widespread haziness and uncertainty. Nor are Catholic educated people too well informed on these lines. *Catholics and the Problem of Peace*—the title of the booklet (pp. 110)—should therefore be widely circulated at home and abroad. The author's name on the title page, the Rev. Joseph Keating, S.J., is guarantee of both the solidity of the matter and the distinction of the form. There is also an illuminative introduction by Mr. John Eppstein on the Catholic Council for International Relations.

One of our leading journals recently carried a thoughtful editorial on "the best insurance against crime". The writer recognizes that crimes against life and property are alarmingly increasing. What he finds disturbing is that, whereas criminals of yesterday were older, more experienced in crime, they avoided killing. Most of the evil-doers of to-day are young. "The average age of these 'killers and thugs', these gun-girls and gunmen, is years younger than it used to be." However, though the situation is trying, it is not desperate. The Crime Commission, recently created, comprising as it does "rail presidents, bankers, steel and oil men, university heads, merchants, jurists", promises to be, the writer thinks, a dike against the ever-mounting waves. On the other hand, what is most imperative is the stirring up of the moral forces in every community. "Character and responsibility are the greatest insurance against crime. To create them and thereby cut the roots of crime is the business, not of the State, nor the courts, but of the church, the school, and always and everlastingly, of the home. The new crime commission must have the help of these forces. With them it can do much. Without them it can do little." To the Catholic this is the veriest commonplace. Nevertheless he is glad to see it repeated and stressed by the secular press.

In line with the foregoing item, a recent booklet by Fr. Ernest Hull, S.J., entitled *Our Modern Chaos and the Way Out*, is of exceptional value. The writer has made a profound study of the general disorder of which the swelling torrent of crime is only one manifestation. The epidemic is world-wide. It is international. It is eating into the vitals of society, civil, industrial, domestic, and it threatens the very life of modern civilization. The evil is not met but shunned by calling this diagnosis exaggerated, pessimistic. It may well be that the mass of wickedness which prevails to-day is greater than the mass of wickedness which prevailed in the Catholic Middle Ages. On the other hand, "the great evil of to-day is that whereas wrongs exist in the moral order which people feel ought to be remedied, the modern world has lost the means of helping itself, because it has lost its grasp of those foundation principles, in the observance of which the only remedy consists". This of course does not mean "that the modern world is lacking in moral principles in the sense of individual convictions and personal ideals. Nay further, there still exists in the world an immense amount of moral idealism in the form of what is called 'public opinion', which is severely 'down' on anything which manifests itself in the way of injustice, fraud, lying, deception, or vice. But unfortunately these ideals seem rather to have the nature of a survival from the past, which retain their hold merely on account of their appeal to esthetic taste or graceful sentiment. The precise thing which is lacking is a firm, clear and universally recognized conviction that the law is a categorical imperative promulgated by the Lord and Master of the universe, which it is the bounden duty of all men at all costs to obey, under the strongest and most compelling sanctions of the divine authority."

One of the encouraging signs of the times is that the world is coming to realize its own helplessness in the face of the growing disorder, and in this Fr. Hull discerns a ground for the hope that it may turn to the Church as an ally. Be this as it may, the diagnosis which this profound and observant thinker makes of the spreading chaos and the remedies which he suggests deserve the serious consideration of thoughtful men whatever their church affiliations. Priests especially, will find Fr. Hull's booklet extremely

helpful. It will serve to clarify and develop their own ideas on the great problems of the age and they will find nothing better to put in the hands of intelligent non-Catholics who are willing to consider how the Church looks at those problems and what means and methods she proposes for their solution.

Fr. Hull has given us many thoughtful essays. He has given us none that is more luminous and more timely than this, "the Church's message for the healing of the nations".

Father Fulgence Meyer, O.F.M., draws upon his experience among children to provide for them a neatly published booklet, *Jesus and His Pets*. It contains familiar appeals to the young of the fourth elementary school grade and above, explaining our Lord's dealings with children under such captious headings as "Strawberries and Watermelons", "A Bag of Peanuts", "Best Regards to Mother", "The Boy helped Jesus out", etc. Catechists and teachers will find useful suggestions in these mission and retreat talks. (St. Anthony Monastery, Cincinnati, Ohio. Pp. 118).

A similar aid for teachers may be found in William Branton's *Collected Poems* ("Our Brave Boys", etc.). It contains didactic maxims couched in pleasing verse easily committed to memory (Merton Press, Abbey House, London). The same is to be said of Father Daniel Lord's tiny *Story of the Little Flower*, decorated by his brother Jesuit, Louis B. Egan, with pretty pictures of St. Teresa of the Child Jesus, (Benziger Brothers, New York, Cincinnati, Chicago. Pp. 45).

The House of Longman, "with a Record of their Bicentenary Celebrations," compiled by Harold Cox and John E. Chandler, was printed for private circulation only. The story of an English publishing house which has done such admirable service in the cause of high-class letters and education must, however, interest a wide circle of readers such as are found among our clergy and the leaders of moral and educational movements. A firm which has consistently carried on its work, through a single family, making effective propaganda for the advancement of science and literature in nearly every department of religious and secular culture, challenges the respect and patronage of our leading publicists and all serious students. For two hundred years the firm has done much to produce and maintain in the English-speaking world that class of writers and readers which represents the true gentleman as Newman describes him in his *Idea of a University*.

Mr. Charles J. Longman, the present head of the house, thought it proper, despite the modest reserve which characterized his remarks on the occasion of the anniversary celebration, to single out Newman as one in whose relations with the Longman house he felt a special pride. It was his father who in 1864 published the *Apologia*, "one of the great books of the world". Newman had to write under great pressure, "ten and twelve hours a day, on one occasion twenty-two hours," and Mr. Longman stood by him in the difficult task in order to see that the work should reach the public promptly, as issued in weekly numbers.

Cardinal Bourne at the Bicentenary Luncheon spoke of the debt which Catholic Englishmen, whom he represented, owed to the firm for its far-seeing discernment and spirit of sacrifice which set aside considerations of private gain when there was question of serving a noble purpose and of defending high moral interests through their publications. This the Longmans have done without ever deviating from the principle of loyalty to truth and justice for two centuries, a service which, never obscured by any sinister preference for miserly financial success, has gained for them an enviable place among the publishing houses of the world.

Marietti (Turin and Rome) publishes a brief collection of rules and devotional exercises, in Latin and French, for the use of persons who, wishing to gain the Jubilee indulgences, are prevented from going to Rome. *Le Jubilé hors de Rome*, by

P. J. Lacaus, C.J., contains the conditions and devotional exercises for gaining the indulgence, and a full account of the privileges given to confessors for the benefit of the faithful. The brochure is designed for special use in parishes of French-speaking subjects.

The Archbishop of Regina (Saskatchewan), Mgr. Olivier Elzéar Mathieu, addresses to his priests an eloquent exposition on the necessity and nature of prayer. *La Prière — à mes Prêtres* is an appeal as well as a learned and detailed treatise setting forth the value of prayer in the pastoral ministry and the occasions which call for it. Added to this the solicitous shepherd offers a choice list of prayers enriched with indulgences, and taken from the works of the great ascetical writers, St. Augustine, St. Bernard, St. Alphonsus and others, suggesting that the clergy adopt these prayers and teach them to their flocks. Here too the missionary and parochial clergy will find rich matter for instruction and devotion among our French people.

Rebuilding a Lost Faith has made so warm an appeal to thinking people that it is gratifying to see that a reprint of the book has been issued at a price which facilitates a still wider circulation. The author's name—John L. Stoddard—now appears on the title-page. The print and format of the original have been retained; the only change is in the binding, paper taking the place of cloth. (P. J. Kenedy & Sons., N. Y.).

Clients of Our Lady of Perpetual Help will welcome the *Novena Manual* compiled by Fr. Chapoton, C.SS.R. Besides the pertinent prayers and devotions, it contains an interesting history of the miraculous picture and the related confraternity. (Pp. 424. Herder Book Co., St. Louis, Mo.).

The Return of the Ortons, by A. H. Bennett, is a novel with a rather unusual setting. The scene is laid in England in the homes of the the Ortons and the Carters during the time of the Elizabethan persecution. The first part of the story follows somewhat the conventional lines. Catholics meet secretly for Mass. Spies are about. Tragedy succeeds to treachery. The priest is seized. His fate, however, is not narrated. Suddenly the plot leaps—"It is a perfect day in the summer of 1923." The story now tells of the descendants of the Ortons who have lost the faith but retained their ancestral lands. The descendants of the Carters have remained faithful. They emigrate to America and on this summer day of 1923 they have returned and are visiting in the ancient home of the Ortons. The love relation that had existed between the original Mary Carter and Christopher Orton is now paralleled by a like relation between the new Miss Mary and the new Mr. Christopher. The Ortons come back to the faith through the marriage and the ending is lovely. It is an interesting and a healthy story. (Pp. 318. London, Sands & Co., St. Louis, Herder).

Not all even educated persons, theologians included, relish theological controversy *per se*. When, however, the controversy is ably conducted and when it leads to the elucidation of some doctrine of great moment the average student of theology will feel interested. Both these conditions are realized in a volume on *The Immaculate Conception* wherein Fr. Hugolinus Storff, O.F.M., replies to a paper by Fr. Peter Lumbreras, O.P., entitled *St. Thomas and the Immaculate Conception* which originally appeared in the *Homiletic Review* and which was subsequently reprinted by the University Press of Notre Dame, Indiana. Fr. Storff proves himself to be an apt and a faithful disciple of Duns Scotus. Apt in the keen incisiveness of his criticism which "the Subtle Doctor" himself could hardly have surpassed: faithful in his comprehensive exposition of the theology of Scotus. The book is issued by the Franciscan Press, San Francisco, Cal.

Letters to an Infidel by Father Matthew W. Smith, Editor of *The Denver Catholic Register*, is described on the title-page as a collection of "essays proving the reasonable basis of Christianity and answering the attacks of modernism and pseudo-

science". (B. Herder Book Co., St. Louis. Pp. 160.) The work defends many of the fundamentals of religion and of Catholicism, and answers the more specious objections proposed by their adversaries; and performs both these offices in a clear straightforward and popular style—somewhat in the vein and manner of Father Lambert's *Reply to Ingersoll*. While books of the kind are unlikely to convert an infidel to the faith—on the contrary, they are apt to irritate and repel him—they may serve to silence him for the moment. On the other hand, their utility lies rather in their suggesting to the defenders of religion apologetic methods and arguments. Since such helps are especially needed at the present time by our Catholic youth, these *Letters for an Infidel* should find a place in the equipment of their arsenals.

Alert teachers who recognize the power of a comely manual and a neatly arranged text to win their students to the study of the Latin classics, will do well to consider Father Kleist's edition of the *Somnium Scipionis*.

The very format of the slender little volume, with its outward and inward attractiveness, must impress the phlegmatic book-lover. The material setting, however, is only the outer sign of the inner beauty and truth of this tiny masterpiece of Cicero's genius. Comparatively few are aware of the literary value of the beautiful allegory wherein the elder Scipio appears in a dream to his grandson Scipio Africanus Minor and urges upon him that, while "the noblest occupation of the patriot upon earth is the loyal service of his country," there is still a higher aim for the man. "Be resolved," says Publius Cornelius Scipio, "to aim high: keep a steady eye on your eternal home: lend not an ear to the foolish talk of the vulgar crowd, nor stake the hope of your life on mere worldly recompense. No: Virtue by her own native charms should woo you on to true distinction. As for the world's judgment, wash your hands thereof. Of course the world will have its say, but all that sort of talk is limited to those narrow strips of land that you see: and besides, it has never outlived any individual forever, but dies away with man's dying breath and is lost in the silence of a forgetful posterity."

This extract is quoted here not for its intrinsic moral value—the present reader stands of course in no need of such admonition — but because it repeats a side of Cicero's mind which students of the *Orationes* and the *Epistolae*, the texts which alone are generally used in our colleges, is not widely considered. The *Somnium* reveals Cicero's strongly pronounced conviction on the soul's immortality, and for that reason possesses, besides its literary beauty, an apologetic value which our preparatory seminarians might utilize in their later studies.

The *Somnium*, it is true, contains some astronomical errors and is tinged in spots with a taint of false philosophy, but both these imperfections have an historical interest and are otherwise innocuous.

Father Kleist by this fine edition of the Latin masterpiece *bene meritus est de republica litterarum*. Not the least title to merit is the excellent translation which runs parallel with the text. The scholarly introduction and the marginal annotations are valuable aids. Priests who occasionally go back to the classics will find a fresh incentive in this little treasure trove.

Everybody has heard of Brother André, the saintly lay brother who by his simple faith and ardent devotion to the Guardian of the Holy Family has made the Oratory of Saint Joseph on Mount Royal (Montreal) one of the most famous and perhaps the most frequented shrines in the world — a place of pilgrimage where wonders corporal and spiritual occur such as those that are wrought at that other Canadian shrine farther down on the right bank of the Majestic St. Lawrence (St. Ann de Beaupré) and at the grotto of Lourdes by the Cave in the Pyrrenean valley. Strange, even fantastic things, are told of Brother André. A widely circulated story runs to the effect that when an eminent ecclesiastic, hearing of the commotion caused by the wonders accomplished by the humble religious, called at the shrine intending to stop it all, he found himself unable to rise from

the chair wherein he sat, while expostulating with the good religious. Brother André's supernal power had converted the prelatial dynamic into permanent static. His Lordship was able to rise only when the power that had fixed him decided to relax. The story, like many another equally improbable, is a fake.

This we have on the authority of a life of Brother André of St. Joseph's Oratory which has recently appeared from the pen of William H. Gregory (William Hirten Co., N. Y.). In a neat little volume of 130 pages, Mr. Gregory tells the story of Brother André's early struggles with poverty and suffering, his reception into the Congregation of the Holy Cross, his work as the convent's janitor and barber, the several stages of his work in propagation, his apostolate of devotion to St. Joseph, an apostolate which, beginning with the setting up of a rude statue in the clift of a rock on the flank of Mount Royal, has eventuated in the construction of the present colossal basilica, the vastness of which may be estimated by the fact that, when completed, it will have cost two million dollars. Mr. Gregory gives an account of some of the authenticated cures that have been wrought directly or indirectly through Brother André's intercession. The story is cleverly told. It is bright, alert, and seasoned with a certain journalese spice.

Among the several agencies to preserve a pure and high Christian morality in our young folk the *Catholic Dramatic Company* of Brooten, Minn., claims the attention of our clergy by a series of plays adapted for children in the school and for maturer characters. The literary value of such plays is subordinate to the religious thought which pervades them and constitutes their chief motive. But what may seem to some teachers a passing defect can easily be improved by correction and adaptation. The more we have of these plays the better for our education. Hence we heartily commend the effort of the pastor who seeks to propagate such plays as the one act Festival Play with Songs, *The Mystery of Christmas, Sacrifices and Counterfeits, The Death of Little Imelda*, etc. (Rev. M. Helfen, Brooten, Minn.)

A Sister of Mercy in Chicago has prepared *Christian Doctrine Drills* for use in the parochial school. It is a summary of Catholic doctrine and practice which by its simplicity recommends itself to priests and others in instructing young people and converts. The appeal is of course to the memory chiefly of the child, and the Sister supplements her catechetical drill by "The Little Flower Prayer Book" which is calculated by its simple and attractive form to create in the little hearts the habit of praying well. (D. B. Hanson and Sons, Chicago.)

Truly a Lover is the title of a dainty little book bound in blue, wherein Father John Carr, C.SS.R., sums up in neat form a wealth of reflections on St. Teresa of Lisieux ("The Little Flower"). There is a common impression abroad that the saintly Carmelite did nothing in particular. She simply smiled herself along a short line of life into heaven. Father Carr dispels such an impression by showing that Sœur Térèse did much because she loved much. It is just the book to put into the hands of pious young maidens and nuns. (Herder Book Co., St. Louis.)

Books Received

DARKNESS OR LIGHT. An Essay on the Theory of Divine Contemplation. By Henry Browne, S.J., M.A., New College, Oxford; Emeritus Professor, National University of Ireland, author of *The Catholic Evidence Movement*, etc. B. Herder Book Co., St. Louis and London. 1925. Pp. 280. Price, $1.75.

COUNSELS OF JESUS TO SISTER BENIGNA CONSOLATA FERRERO, the Lily of Como, Italy. 1885-1915. Translated by M. S. Pine. Georgetown Visitation Convent, Washington, D. C. 1925. Pp. 46.

PRAYER FOR ALL TIMES. Translated by Maud Monahan from *La Prière de Toutes les Heures* by Pierre Charles, S.J., Professor of Theology in Louvain. P. J. Kenedy & Sons, New York. 1925. Pp. 179. Price, $1.85 *postpaid.*

JESUS, OUR FRIEND. Considerations for the Holy Hour. By the Rev. Charles J. White, S.T.L. P. J. Kenedy & Sons, New York. 1925. Pp. vii-192. Price, $1.85 *postpaid.*

THE KING'S ACHIEVEMENT. By Robert Hugh Benson. P. J. Kenedy & Sons, New York. 1925. Pp. vi-377. Price, $1.35 *postpaid.*

THE SCIENCE OF PRAYER. By Ludovic de Besse, O.S.F.C. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. x-189. Price, $2.00 *net.*

A KEY TO THE DOCTRINE OF THE EUCHARIST. By Dom Anscar Vonier, O.S.B., Abbot of Buckfast. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. xiv-278. Price, $1.75.

DIE SAKRAMENTENLEHRE DES RICHARD VON MEDIAVILLA. Von Dr. Joseph Lechner. (*Munchener Studien zur historischen Theologie,* Heft 5.) Verlag Joseph Kosel & Friedrich Pustet, Munchen. 1925. Pp. 437.

THE IMITATION OF CHRIST. In the Translation of Richard Whyford, Brigittine, of Syon House, Isleworth. Edited by Dom Roger Hudleston, Monk of Downside Abbey. With an introduction by the same. (*The Orchard Books,* 6.) Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. xxv-316. Price, $1.65 *net.*

DE CENSURIS. Felix M. Cappello, S.I., Prof. in Pontificia Universitate Gregoriana et in Pontificio Instituto Orientali. Tractatus Canonico-Moralis iuxta Codicem Iuris Canonici. Editio altera ex integro reconcinnata. Taurinorum Augustae: Ex officina Libraria Marietti. 1925. Pp. xvi-517.

TRULY A LOVER. Some Reflections on St. Teresa of Lisieux, the "Little Flower". By the Rev. John Carr, C.SS.R. With two illustrations. B. Herder Book Co., St. Louis; Sands & Co., London. 1925. Pp. 65. Price, $0.80.

CHRIST IN HIS BRETHREN. By the Rev. Raoul Plus, S.J. Translated by Irene Hernaman. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. 207. Price, $2.25 *net.*

CHRISTIAN DOCTRINE DRILLS. Compiled by a Sister of Mercy. For Use in the Parochial Schools. D. B. Hansen & Sons, Chicago. 1925. Pp. 31. Price, $0.05.

PHILOSOPHICAL.

SANCTI THOMAE AQUINATIS IN ARISTOTELIS LIBRUM DE ANIMA COMMENTARIUM. Editio recentissima cura ac studio P. F. Angeli M. Pirotta, O.P., S.T.Lect., Phil. Doct. ac Profess. Provinciae Melitensis. Taurini (Italia): Ex Officina Libraria Marietti. 1925. Pp. 307.

LETTERS TO AN INFIDEL. Essays proving the Reasonable Basis of Christianity and answering the Attacks of Modernism and Pseudo-Science. By the Rev. Matthew J. W. Smith, Editor, *Denver Catholic Register.* B. Herder Book Co., St. Louis and London. 1925. Pp. 160.

PROGRESSIVE IGNORANCE. A Little Book of Familiar Essays. By Charles C. Miltner, C.S.C. B. Herder Book Co., St. Louis. 1925. Pp. 98. Price, $0.90.

CATHOLIC CIVILIZATION AND THE AMERICAN REPUBLIC. By Thomas F. Burke, C.S.P. Paulist Press, New York. 1925. Pp. 23. Price, $0.05.

THE SPREADING OF THE CHURCH A PROOF OF HER DIVINITY. A Study in the Philosophy of History. By the Rev. John A. O'Brien, Ph.D., Chaplain of the Catholic Students at the University of Illinois. Paulist Press, New York. Pp. 23. Price, $0.05.

SPIRITUAL AMERICA AND CATHOLIC LIFE. By Thomas F. Burke, C.S.P. Paulist Press, New York. 1925. Pp. 16. Price, $0.05.